Shepherds

JUNE, 1953

WORLD METHODIST CONVOCATION OF EVANGELISM

To All Chairmen and Members of Local Church

Commissions on Membership and Evangelism

June is a month of outstanding evangelistic opportunity

Plan with your Pastor

to have a special Anniversary Service on Sunday, June 28

commemorating the 250th Anniversary of the

BIRTH OF JOHN WESLEY

Use the special *Order of Worship for June 28, 1953*, containing the General Rules in a unique, responsive reading, stirring Wesley Hymns and historical statements arranged in a very effective order of service.

A service in every church, with laymen conducting the worship in circuit churches where necessary—in good Wesleyan tradition.

Let every church keep in mind Methodism's goal for this Anniversary year

250,000 new members on Profession of Faith

(Make sure that your church wins its fair share of this evangelistic quota)

Also Plan

To send your Pastor and the Chairman of your Commission on Membership and Evangelism as Official Delegates to the great

WORLD METHODIST CONVOCATION OF EVANGELISM

in Philadelphia, Pennsylvania, June 26-28

(See articles in this magazine)

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

June, 1953

Vol. 7—No. 9

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 65,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

Copyright, TIDINGS, Nashville, Tenn., 1953

Cover Picture: Independence Hall, Philadelphia, Pennsylvania (one of the sites which those who attend the Convocation will want to see. Photograph by Harold M. Lambert.

_____ *copies* THE UPPER ROOM, March-April pocket edition, 5¢ each in lots of 10 or more to one address.

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_____ *envelopes* for remailing above, 1¢ each in lots of 10 or more.

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_____ Binder for The Upper Room with subscription, $2.00.
_____ Binder for The Upper Room, without subscription, $1.60.
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Prayer Series

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_____ *copies* What Does Prayer Accomplish?
_____ *copies* How Does God Guide Us?
_____ *copies* How to Find Prayer More Meaningful.
_____ *copies* The Master's Guide to Prayer.
_____ *copies* Pray for Others.
Single copy, 10¢. 12 copies, $1.00. 100 copies, 6¢ each.

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_____ *copies* Comfort Ye My People.
_____ *copies* The Christian and His Sorrows.
_____ *copies* When Disappointment Comes.
_____ *copies* The Mystery of Pain.
_____ *copies* Overcoming Discouragement.
Single copies, 10¢; 12 copies, $1.00, 100 or more, 6¢ each.

_____ Literature Rack—Large, $15.00.
_____ Literature Rack—Small, $5.00.
_____ *copies* Laws of the Spiritual Life, 35¢; 3 copies, $1.00.
_____ *copies* Christian Nurture in the Home, 25¢; 12 copies $2.50.
_____ *copies* How to Conduct Family Worship at the Table, 15¢; 8 copies, $1.00.
_____ *copies* Great Moments in the Life of Christ, 15¢; 8 copies, $1.00.
_____ *copies* Emergency Rations, 10¢; 12 copies, $1.00.

Bible Series

_____ *sets.* One each of these four booklets, 50¢.
_____ *copies* The Spiritual Message of Acts.
_____ *copies* The Spiritual Message of Hebrews.
_____ *copies* The Spiritual Message of First Corinthians.
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Single copy, 15¢, 8 copies, $1.00.

Family Series

_____ *copies* The Marks of a Christian Home.
_____ *copies* A Dwelling Place for God.
_____ *copies* The Family Altar.
_____ *copies* Family Devotions.
_____ *copies* Parents Do Teach Children.
Single copy, 10¢. 12 copies, $1.00. 100 copies, 6¢ each.

Devotional Classics

_____ *sets.* One each of these 11 booklets in box, $1.00.
_____ *copies* The Practice of the Presence of God.
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_____ *copies* Letters of John Wesley.
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Date _____ **Amount Enclosed $** _____ **Charge to My Account** _____

Pulpit Power

The Upper Room Pulpit

J. Manning Potts, Editor

Sermons for June, 1953

When Words Fail
John Bishop, Trinity Methodist Church
Stockport, Cheshire, England

A Psalm of Resurrection
Robert W. Burns, Peachtree Christian Church
Atlanta, Georgia

Sin and Forgiveness
John G. Clark, First Baptist Church
Pulaski, Virginia

Christian Crises
Robert N. DuBose, Whitmire Methodist Church
Whitmire, South Carolina

Trees
David Cavers, First United Church
Owen Sound, Ontario, Canada

And the Light Shineth
William M. Wilder, Sylvan Hills Methodist Church, North Little Rock, Arkansas

Begin your subscription with this issue
$1.50 in the United States and Canada, elsewhere $2

The Upper Room Pulpit

J. MANNING POTTS, *Editor*

1908 GRAND AVE. NASHVILLE 5, TENN.

Table Graces

from

The Upper Room

Helpful and stimulating table graces have appeared from time to time on the back cover of THE UPPER ROOM. Here is a collection of them useful in countless homes.

Single copy, 10¢. 12 copies, $1.00
One hundred or more, 6¢ each

Prayers

from

The Upper Room

Meeting a need often expressed by people of all parts of the world is this collection of special prayers from the back cover of THE UPPER ROOM.

Single copy, 10¢. 12 copies, $1.00
One hundred or more, 6¢ each

Alone with God

Grover C. Emmons

A prayer for every day in the year from the heart and pen of the first editor of THE UPPER ROOM. The prayers are vibrant with the message of the Christian faith.

35¢ each, three for $1.00

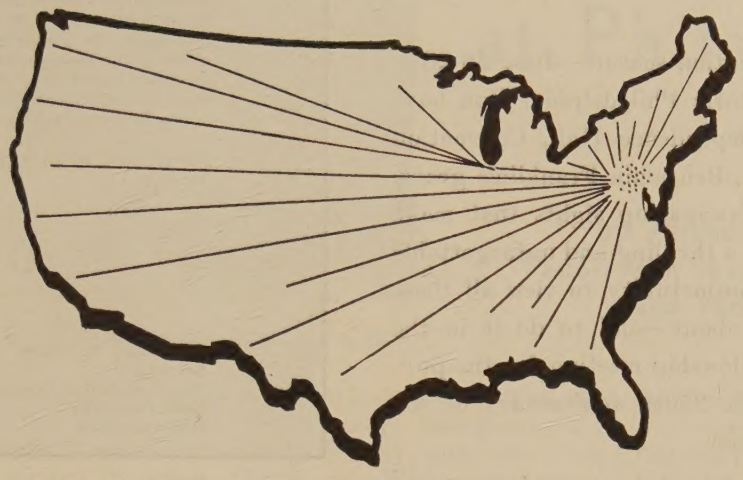
The Upper Room

1908 Grand Ave. Nashville 5, Tenn.

ALL ROADS LEAD TO

Philadelphia

JUNE 26-28



Why?

Because of the World Methodist Convocation of Evangelism held as a part of the Methodist World Mission. Three great days of spiritual enrichment commemorating the 250th anniversary of John Wesley's birth. Methodists from around the world will gather at Philadelphia to honor the founder of our Church and to stress the witness of the Spirit through a "once-in-a-lifetime" convocation. Outstanding speakers from England and America include such persons as E. Benson Perkins, Secretary, World Methodist Council in England; Maldwyn Edwards, Superintendent, Birmingham Central Mission; Harold Roberts, Richmond College, Surrey; Dorothy H. Farrar, Vice-president of the Methodist Conference; Bishop G. Bromley Oxnam; Bishop W. C. Martin; Bishop Ivan Lee Holt; Dr. E. Stanley Jones; Dr. Nels Ferré; Bishop Arthur J. Moore. Bishop W. Angie Smith is General Chairman; Bishop Fred P. Corson, Vice-chairman.

What You Get For Your $5.00 Registration Fee

- Beautiful Medallion of John Wesley
- Seat at Convention Hall
- Reserved seat at Franklin Field
- "Tell Me the Story of John Wesley"—new 24-page, pictorial booklet on Methodist origins
- "Selections from the Letters of John Wesley"—a 40-page booklet containing selected letters of John Wesley
- A Souvenir Folder to be given at Philadelphia
- A Report summarizing the proceedings at Philadelphia

Who?

Official delegates include all Executive Secretaries, members and staffs of General Boards and Agencies; District Superintendents; those nominated by District Superintendents; all Methodist college, university, and seminary presidents; all Conference and District Secretaries of Evangelism; all Conference Chairmen of Evangelism; all Conference and District Lay Leaders; all Conference Secretaries of Missions; all officers of Annual Conference Historical Societies; 10 laymen nominated by the Bishop of each Area; all Editors of Methodist papers; all Chairmen of Local Church Commissions on Membership and Evangelism; Bishops, District Superintendents, and leaders of other Methodist bodies; and all pastors of Methodism, considered as local church delegates.

General Conference made no provision for funds—it is hoped that Boards, Agencies, Conferences, Districts, and Local Churches will assist delegates financially.

When?

At the height of the vacation season—June 26-28—the ideal time to visit historic Philadelphia. You have always wanted to see Independence Hall, Convention Hall, the Betsy Ross home, Benjamin Franklin's grave, and the scores of other fascinating sights that make a trip to Philadelphia such a thrilling and unforgettable experience! Now is your opportunity to view all these places you have dreamed about—and to do it in the company of a Christian fellowship meeting for the purpose of commemorating the 250th anniversary of the birth of Methodism's founder.

THE WHITE HOUSE
WASHINGTON

February 18, 1953

Dear Dr. Clark:

It was a pleasure to hear from you again as I well remember the visit of the Methodist group to my Headquarters in Paris in 1951.

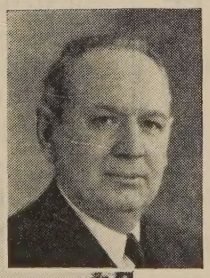
I was happy to read your report of the commemoration this year of the two hundred fiftieth anniversary of the birth of John Wesley. It seems highly fitting to observe the anniversary of one of the great evangelists of Christendom with such a world-wide movement of moral awakening. Of such movements is born the spiritual strength of the free world. And that strength alone can promise that freedom will endure.

I wish every success to all associated in this worthy project.

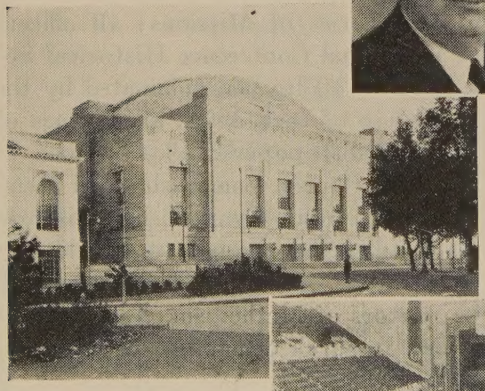
Sincerely,

Dwight D. Eisenhower

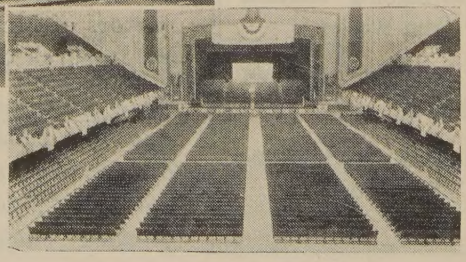
Dr. Elmer T. Clark
Secretary
World Methodist Council
Lake Junaluska
North Carolina



Right: Bishop W. Angie Smith, General Chairman, World Methodist Convocation of Evangelism



Left: Convention Hall, Philadelphia



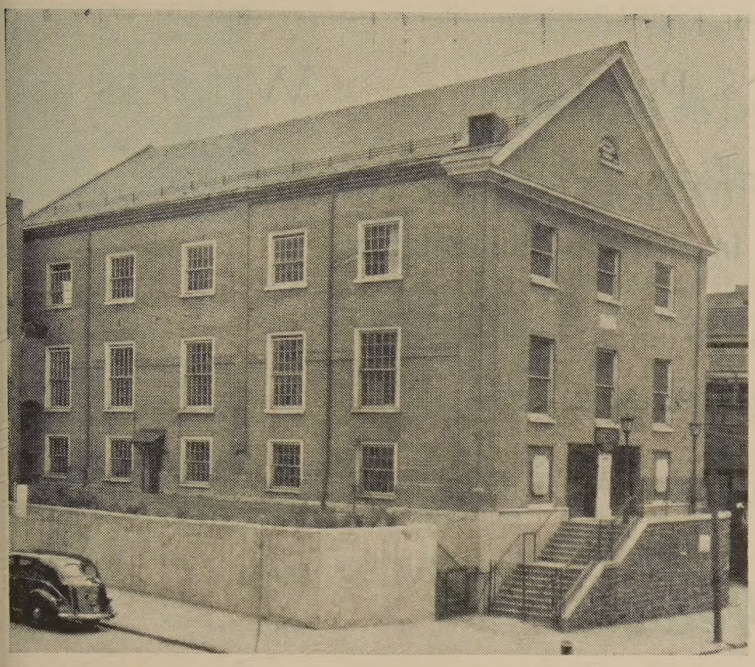
Right: a portion of the 15,000 seats in the great Convention Hall

Act Now!

To be sure of sharing in this outstanding program, mail your registration *today.* Remember, Methodists from around the world will be meeting in a celebration that can never be repeated—the 250th anniversary of John Wesley's birth. You can take advantage of this unique and unparalleled opportunity by filling out the registration form accompanying this magazine and mailing it—along with your $5.00 registration fee—to

Dr. Joseph H. Edge, Registrar
World Methodist Convocation of Evangelism
1908 Grand Avenue, Nashville 5, Tennessee

Hotel information will be sent upon receipt of your registration.



St. George's Methodist Church, Philadelphia, Pennsylvania, was founded in 1767.

Methodist BEGINNINGS at Philadelphia

by Arthur Bruce Moss
Pastor, John Street Methodist Church
New York, New York

PHILADELPHIA felt the impact of early Methodist influence as definitely as any city in the Colonies. Late in 1739 George Whitefield arrived in Philadelphia on his second visit to America. This was to mark the inauguration of his wide-ranging itineraries devoted to preaching. Five other voyages were made to America by this amazing "Pilgrim of the Cross" whose power in the gospel was so incalculable.

Because of its focal position as the port and chief city within the central, or keystone, colony, Philadelphia probably heard Whitefield more frequently as he came or went by ship, or travelled north or south, than did other cities of the seaboard. Indeed, there is record that St. Paul's Church was erected in 1761 to provide a sanctuary where he might preach to an influential congregation in the Anglican Church.

Great was the inspiration of Whitefield's preaching. Profound was its influence upon the personal faith and life of uncounted numbers of people. Yet the mighty preacher did not lead in the formation of groups or societies for mutual spiritual uplift and strength. Little incentive to the organization of the body of believers appears to have stemmed from his work. Wesley himself described the situation in these words: "They had no Christian connection with each other, nor were they ever taught to watch over each others' souls. So, if any fell into lukewarmness or even into sin, he had none to lift him up."

The organization of the first small societies here and there in the Colonies began to meet this dire need. With the arrival of Pilmoor, Boardman, and others whom Wesley sent, the work grew. Thus, as Wesley continued: "What was wanting before was now supplied. Those who were desirous of saving their souls were no longer a rope of sand, but clave to one another, and began to watch over each other in love. Societies were formed and Christian discipline introduced in all its branches."

In 1767 Captain Thomas Webb, who had previously affiliated with Philip Embury's Society in New York, visited Philadelphia. He then organized the society which was later to be known as St. George's Church.

This Philadelphia Society met at first on Dock Creek (1767); later, in a more commodious location on Loxley Court (1768-1769). Late in 1769 the members were able to secure the uncompleted edifice of a Dutch Reformed congregation, located on Fourth Street. These people had been unable to obtain formal ecclesiastical recognition, and their partly-built church stood stark and bare. The Methodist group purchased and completed it, adopting the name "St. George's Church,"—a name which the Dutch congregation had hoped to use. The original structure stands, and is vitally in use to this day, being, as Dr. Tees phrases it: "The first Methodist edifice to be called a 'Church,' although occasionally referred to by Asbury as 'our preaching house' and as the 'Cathedral of Methodism.'"

One of the most important events in the development of American Methodism occurred in 1773 at St. George's Church. On July 13 to 15 of that year the first Conference in the Colonies was held there. Ten preachers gathered in St. George's for this historic occasion. It is noteworthy that they were all of British birth—Asbury, Boardman, King, Pilmoor, Rankin, Shadford, Webb, Whitworth, Wright, and Yearbry. Eleven years later, at the Christmas Conference of 1784, the Methodist Episcopal Church was to be given formal and legal origin. Yet the achievement of that epochal assembly would not have been possible save for the preceding decade of growth along the lines deliberately sketched in this First Conference in Philadelphia, 1773.

With the numerous opportunities given to Whitefield for his dynamic preaching, the sporadic appearance of small groups, and then the organization of the vigorous society by Captain Webb and the fortunate access to the property and buildings of St. George's Church, Methodism was firmly established in Philadelphia. All Methodists are proud that this original structure still stands, the oldest Methodist church edifice in America, the center of vital service today.

Eloquent tribute was paid to the historic meaning and the present spiritual worth of St. George's in the deliberate change in official plans for the location of the great Delaware River Bridge so as not to molest the sacred site. Equally with the founders, Methodists today are earnest in faith, fervent in hope, ardent in love and service.

COME! PREPARE! WITNESS!

Vacation With a Purpose

In Historic Philadelphia

June 26, 27, 28, 1953

Plan Now to Attend the

WORLD METHODIST CONVOCATION OF EVANGELISM

Hear

World-famous speakers from both sides of the Atlantic!

Bishop G. Bromley Oxnam — **Bishop W. C. Martin**

Bishop Ivan Lee Holt — **Bishop Arthur J. Moore**

Dr. E. Stanley Jones — **Dr. Nels Ferré** — **Dr. Harry Denman**

Dr. Harold Roberts — **Dr. Dorothy Farrar** — **Dr. Benson Perkins**

Dr. Maldwyn Edwards

See

Independence Hall! — **The Betsy Ross Home!** — **Convention Hall!**

The Liberty Bell! — **Benjamin Franklin's Grave!** — **Fels Planetarium!**

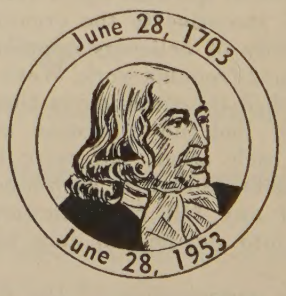
Franklin Field! — **The Delaware River Bridge!** — **Philadelphia Museum of Art**

Old St. George's Church!

These and scores of other fascinating sights will thrill you as you join in historic Philadelphia with Methodists from around the world to celebrate

THE 250TH ANNIVERSARY OF JOHN WESLEY'S BIRTH

General Chairman: **Bishop W. Angie Smith**
Vice-Chairman: **Bishop Fred P. Corson**



Register Immediately

Send your registration fee of $5.00 today to Dr. Joseph H. Edge, Registrar, 1908 Grand Avenue, Nashville 5, Tennessee.

Hotel information will be sent upon receipt of your reservation

TENTATIVE PROGRAM

World Methodist Convocation of Evangelism

June 26, 27, 28, 1953

General Chairman, Bishop W. Angie Smith

Vice-Chairman, Bishop Fred P. Corson

Friday Morning, June 26

10:00 O'Clock

"The Field Is the World"

Bishop W. Angie Smith, *Presiding*

Methodist Hymns

Scripture and Prayer ..... Bishop W. Angie Smith

Welcome ..... Bishop Fred P. Corson

Welcome ..... Governor

Address ..... Bishop G. Bromley Oxnam
"Today's Evangelistic Challenge to the Church"

Address ..... Dr. Harry Denman
"Purpose of the World Methodist Evangelism Movement"

Friday Afternoon

2:00 O'Clock

"The Christian Hope"

Bishop Glenn Randall Phillips, *Presiding*

Methodist Hymns

Scripture and Prayer ... Bishop Matthew W. Clair

Address ..... Bishop W. C. Martin
"The Christian Hope"

Meeting by Sections—3:00 O'Clock
"This Is Our Task"

Section I—*The Ministry*—The Evangelistic Challenge to the Methodist Preacher—Bishop A. Frank Smith, presiding
Resource Leaders: Bishop Dana Dawson, Bishop Marshall R. Reed, Mr. Floyd Woodcock, Mrs. J. W. Bunch, Dr. Benson Perkins

Section II—*The Laity*—The Evangelistic Challenge to the Home—Ray Nichols, presiding
Resource Leaders: Bishop William T. Watkins, Dr. Arthur Flemming, Edwin L. Jones, Dr. Ray Ragsdale, Dr. Maldwyn Edwards

Section III—*Youth*—The Evangelistic Challenge to Youth—Bishop Edwin E. Voigt, presiding
Resource Leaders: J. W. E. Bowen, Hallie P. Johns, Mrs. Charles Mead, Dr. Russell Humbert, Jameson Jones, Dr. Dorothy Farrar

Section IV—*The Teacher*—The Evangelistic Challenge to Teachers—Bishop Paul E. Martin, presiding
Resource Leaders: Bishop Paul N. Garber, Mrs. Frank G. Brooks, Dr. W. D. Melcher, Dr. Harold Roberts

Section V—*The Social Order*—The Evangelistic Challenge to the Social Order—Bishop Lloyd C. Wicke, presiding
Resource Leaders: Dr. J. C. Millian, D.S., C. C. Parlin, Mrs. Paul Arrington, Dr. Lester Rumble

Section VI—*Evangelism Leaders*—The Challenge to Connectional, Conference, and District Leaders
Conference Chairmen, Conference Secretaries, District Secretaries—Bishop Roy H. Short, presiding

Resource Leaders: Bishop Costen J. Harrell, Dr. J. H. Chitwood, D.S., Sollie E. McCreless, Mrs. Walker Milam, Dr. Weldon F. Crossland, Mrs. Jennie Ruth Crump, The General Board of Evangelism Staff

Friday Evening

7:30 O'Clock

"The Ecumenical Emphasis"

Dr. Oscar Thomas Olson, *Presiding*

(Dr. Olson is chairman of the American Section, World Methodist Council. The liturgical service was prepared by Dr. Olson.)

Processional

Scripture and Prayer ..... Dr. Elmer T. Clark
Secretary, World Methodist Council

Address ..... Bishop Ivan Lee Holt
Chairman, World Executive Committee
World Methodist Council
"The Outreach of Methodist Ecumenicity"

Fraternal Messengers:
Dr. J. R. Mutchmor, *United Church of Canada*
Bishop Oliver James Hart, *Protestant Episcopal Church, Philadelphia*
Bishop B. W. Doyle, *C. M. E. Church*
Rev. Tomas Rico Soltero, *Puerto Rico*
Bishop I. D. Warner, *E. U. B. Church*
Bishop Kenneth G. Hamilton, *Moravian Church, Pennsylvania*

Address ..... Dr. Dorothy Farrar
Vice-President, Methodist Conference, England

Saturday Morning, June 27

9:00 A.M. to 1:00 P.M.

Bishop H. Clifford Northcott, *Presiding*

Methodist Hymns

Scripture and Prayer ..... Bishop Northcott

Address ..... Dr. Harold Roberts
Richmond College, England
"The Holy Spirit and the Living Christ"

Address ..... Dr. E. Stanley Jones
Missionary
"Pentecost—Then and Now"

Address ..... Dr. Nels Ferré
Professor, Vanderbilt University
"Methodism and the Holy Spirit Today"

Reports from Sections

Adjournment

Saturday Afternoon

Historical Tours

St. George's Church
Independence Hall, etc.
Valley Forge

Saturday Evening

8:00 O'Clock

"Methodism Sings Again"

Bishop W. Earl Ledden, *Presiding*

Scripture and Prayer ..... Bishop Ledden

Address ..... Dr. Benson Perkins
Secretary, World Methodist Council, England
"Music in Our Faith"

The Music of the Wesleyan Movement
Service directed by Dr. Walter Eddows

Sunday Morning, June 28

11:00 O'Clock

Service in St. George's Church
Bishop Arthur J. Moore

Ministers in churches of city and environs

Sunday Afternoon

4:00 O'Clock

Franklin Field

Bishop Fred P. Corson, *Presiding*

Processional

Methodist Hymns

Prayer ..... Bishop Robert N. Brooks

Address ..... Dr. Maldwyn Edwards
Outstanding Birmingham, England, Preacher

Service of Commitment

Reception of 1,000 members
Bishop Fred P. Corson, assisted by
Bishop H. Bascom Watts
Bishop Edgar A. Love
Bishop Donald H. Tippett
Bishop Marvin A. Franklin
Bishop D. Stanley Coors

Dedication of the 70 ..... Bishop W. Angie Smith

Hymn

Benediction

Calling

ALL METHODISTS to PHILADELPHIA

Have someone from your church attend the

World Methodist Convocation of Evangelism

June 26-28, 1953

Philadelphia, Pennsylvania

Great Meetings Addressed by World Methodist Leaders in Philadelphia Civic Auditorium

67,000 People in Philadelphia's Franklin Field on Sunday afternoon, June 28

Many churches will want to send their pastor or chairman of the commission on membership and evangelism

Many laymen will want to attend in connection with their summer vacation

Send $5.00 registration fee at once to Dr. Joseph H. Edge,

1908 Grand Ave., Nashville 5, Tenn., and write for information and program

1,000 Persons to be Received on Profession

The Methodist churches of the Philadelphia Area are planning to present 1,000 persons to be received on profession of faith by the Area Bishop at the great Franklin Field service on Sunday afternoon, June 28. Each of these persons will receive a numbered membership certificate stating that he is one of the 250,000 persons to be received into The Methodist Church during the World Mission—beginning with Pentecost-Aldersgate Sunday.

250,000 Membership Certificates on Profession

The General Board of Evangelism is planning to print and issue 250,000 such certificates, numbered consecutively from 1 to 250,000. **Mail to the General Board the names and addresses of all you receive in your church on profession, beginning on Pentecost-Aldersgate Sunday.**

The Upper Room

In Hotels and Motels

The response to THE UPPER ROOM, placed in the various tourist homes here, has been most gratifying. One home in particular has had a heavy demand for them and has received generous amounts in the envelopes provided. It is a fine idea and we will do it.

—New Hampshire

We place a copy in each of the dormitory rooms in the Y.M.C.A. and distribute copies to each leader of the clubs, Hi-Y, Jr. Hi-Y, Gra-Y. It helps them work up their devotional programs.

—Virginia

Our W.S.C.S. is putting THE UPPER ROOM in several motels here in town. They seem to be appreciated.

—Arizona

Enroute to Colorado recently I stayed all night in a motel in Raton, New Mexico, and found a copy of THE UPPER ROOM on my dressing table. There was a note to the effect that if one cared for the pamphlet, one could keep it. I think this is very nice of the motel owner. I liked the pamphlet very much and took it. I left payment for a subscription.

—Oklahoma

We keep a copy in each of the rooms in the court. So many people have told me how much they appreciate having a copy to read while here. Some have left notes with the money to pay for a copy. One of our own sons is in the Navy and told me to be sure to send him one each time. He is on a carrier near Korea.

—South Carolina

The Onley, Texas, Church, of which Rev. Thomas Forester is pastor, provides THE UPPER ROOM, daily devotional guide, for the families of the church and is now providing copies for each of the rooms of the two new tourist courts in the city.

—The Cumberland Presbyterian

Hotels Ask for Additional Copies of *The Upper Room*

The church activities committee of the church in Princeton, Ind., is receiving many gratifying comments from its project with THE UPPER ROOM. Mrs. Grace B. Pritchett writes that it was voted to place a copy of THE UPPER ROOM in each room of the two hotels in Princeton and in each room of the local hospital. Additional copies are distributed at the two railway stations and the two bus stations. The hotels almost immediately start asking for more copies because the guests take the copies with them. Many favorable comments on this project are coming to the guild. The pictures show the officers of the guild and a patient in the hospital reading her copy of THE UPPER ROOM.

Preachers Write . . .

Quite often I get fine "seed thoughts" for a sermon. I get more themes and texts in this way than from any of the books of sermons being offered.

—Congregational Church, Wisconsin

We have doubled our distribution of THE UPPER ROOM by turning the project over to the Commission on Membership and Evangelism. We also use the mimeograph insets in the Sunday bulletin and the monthly church paper. Both of these methods aided greatly.

—Methodist Church, Missouri

Thousands of persons visited the Hall of Religion at the county fair. It was manned each day and night by different groups within the county . . . We wish to express our special thanks for the exhibit of THE UPPER ROOM. Few, if any, of the exhibits attracted more attention than the simple display of this rightly-prized devotional guide. There were back issues in many languages and as folks examined and rubbed inquisitive fingers over THE UPPER ROOM in Braille there would invariably be an expression of reverence and sympathy on the face of the examiner. The placards were helpful. Many a person must have been brought to his senses with the reading, "If you have time to read the comics, you have time for daily devotions."

—Church of the Brethren, Ohio

We are offering as a premium among the adult members of the Sunday School, for their attendance and punctuality and other things, a subscription to *El Aposento Alto*. Our committee on Spiritual Life and Membership has as one of its goals the placing of a copy of *El Aposento Alto* in each home, trying thereby to establish family altars in the homes that do not have them. Last year we had an experience which deepens our appreciation of *El Aposento Alto*. A blind wife, who is a member of our church and who had been trying to win her husband to Christ, found that he would listen to the reading of the day's meditation from *El Aposento Alto*.

—Disciples, Mexico

I was a bit surprised to see THE UPPER ROOM on sale in the Lutheran Church in Jerusalem last summer as we traveled in that country. In fact, all over Europe we saw the familiar and loved booklet.

—Methodist Church, Oklahoma

The Parish Cultivation Plan Will Prove Its Worth in Your Church

We began the distribution of THE UPPER ROOM on the Parish Cultivation Plan with the idea that not more than one-third of the cost would come in through the offering envelopes. To date, to our pleasant surprise, the plan has more than paid for itself through the offering envelopes. Of even greater importance, many have indicated their pleasure at receiving THE UPPER ROOM and there has not been one word of criticism.

—New York

Our adult Bible class decided to sponsor the mailing of THE UPPER ROOM and a pastoral letter to every member-home and to the church constituency. Yesterday the first mailing was posted, and in the mail this morning is a letter from a family not in the church membership. "As we enjoy THE UPPER ROOM, so may someone else." The coin envelope contained $2.00.

—Colorado

We are mailing THE UPPER ROOM to each home in our congregation. We have never had so much grateful and appreciative expression of thanks for anything we have done at the church. Every week someone else tells me how grateful he is and that he is using THE UPPER ROOM now. It is proving a blessing to our people. Interest is growing.

—Illinois

We were getting 35 copies of THE UPPER ROOM. I proposed to the Board that I would buy one issue if the church would pay the postage to mail it to every home. Immediately five men said they would each pay for one issue each. We have not asked for contributions from the people. The Board is well pleased with the venture.

—Texas

Ever since THE UPPER ROOM was initiated, I have supplied each family of the local church with a copy and have financed it out of our tithe and offering account. With this devotional guide the church has daily contact with each family of its constituency with many beneficial results.

—Maryland

Yesterday our church sent an order for 200 additional copies of THE UPPER ROOM. Our order in the past was 75. THE UPPER ROOM has been a torch which I have taken to one home after another, giving light and life to family altars. A men's Bible class will finance this plan to send THE UPPER ROOM to every family of our church.

—Florida

Occasionally, in our League for Service, someone used THE UPPER ROOM for the devotional part of our programs. Learning how well it was liked, I found that, aside from our minister, only three people had subscriptions. Realizing what a splendid opportunity lay in its distribution, I pledged to my Lord to provide THE UPPER ROOM for our small church for two years. During that time many will become habitual users and want to contribute toward the project. I began with 30 copies and increased as interest was shown. I am happy in this silent service for my Lord. I see the eagerness with which the new copies are taken and hear expressions of how well liked they are. We now use THE UPPER ROOM consistently for the devotional service in the meetings of our League for Service.

—New Jersey

Our plan is to put THE UPPER ROOM into every church home and prospective church home, suggesting that the great church family observe family devotions together sometime during the early evening. The pastor visits the church each evening and plays the church tower chimes as an invitation to observe THE UPPER ROOM devotions. Our motto is "Pray Together Each Evening During the Week and Worship Together on the Christian Sabbath." Our 40 shut-ins now feel that they have a part in the church each evening. It also means that the ladies delivering the copies of THE UPPER ROOM call on every church family at least six times during the year—which is quite a visitation program.

—Ohio

I am just a layman, but at our committee meeting we voted to adopt the Parish Cultivation Plan. Our minister gets 100 copies, so please increase the order to 350 each issue. Also send 350 mailing envelopes and 350 coin envelopes; so, if members wish, they can contribute to this project.

We have the loan exhibit of various foreign editions. We will use a large world map and run a ribbon from each country to the edition it uses.

—Indiana

Selected to Write First Meditation in World Christian Fellowship Number

Dr. Jesse Bader, who for more than 20 years has been secretary of the Department of Evangelism in the Federal Council and the National Council of Churches, has been selected to write the first meditation—and the only one by a United States citizen—in the World Christian Fellowship Number of THE UPPER ROOM. The annual World Christian Fellowship Number is the September-October issue.

Last year Bishop Ralph S. Cushman wrote this special meditation; and in 1951, it was written by Dr. Frank Laubach. The World Christian Fellowship Number first appeared in 1949, with John R. Mott writing the meditation representing the United States. He also was the writer in 1950.

Dr. Jesse Bader retires this year as Executive Director of the Joint Department of Evangelism of the National Council of Churches of Christ in the United States of America. A native of Illinois, Dr. Bader spent his boyhood in Kansas. His first pastorate was in that state. After serving overseas with the Y.M.C.A. in World War I, he served as pastor in Kansas City before becoming Secretary of Evangelism for the Disciples of Christ. During his 12 years as a pastor he averaged one new member a day added to the church. He served with Dr. Charles L. Goodell in the Department of Evangelism in the Federal Council, beginning in 1932; and became head of the Department in 1934 when Dr. Goodell retired.

Dr. Bader's selection to lead the meditations in the World Christian Fellowship Number of THE UPPER ROOM continues the emphasis that this number always gives to the cause of evangelism and world missions.

The Ohio Story

What an Entire Area Did For Christ and His Church

ONE of the most deeply satisfying facts about the Ohio Methodist Evangelistic Mission, as experienced by those who participated, has been to see the eagerness with which people were willing to discuss religion.

Methodists who carried the gospel into the thousands of homes were surprised beyond words to find open doors everywhere.

Evidently, the modern person is reaching out for some abiding power as is found in God through Christ.

Ohio Area's Mission is over—in one sense. But in another, it's just beginning. From Lake Erie on its northern fringe to the Ohio River on the south, from the steel towns of eastern Ohio to her rich farmlands that touch Indiana on the west, the Ohio Area of The Methodist Church is alive with a new awareness of its duty, of its potentialities.

You can judge success from the statistics: They're impressive—1,558 local churches won 36,074 commitments; 507,000 attended evangelistic services and rallies for youth and adults; 122,000 people were interviewed in church communities by 21,246 lay visitors throughout the state; 25,005 persons made commitments for the first time—on profession and vows.

Other Factors

But you'll have to take into consideration other factors to see just how far-reaching, how deep-seated the success in Ohio really is.

For although the mission is over in the sense that the program has been carried out on schedule, it is showing a continuing quality that poses new victories as time goes on.

Know What God Can Do

Bishop Hazen G. Werner, general chairman of the Ohio Methodist Evangelistic Mission, said in comment:

"While statistics are not the final evidence in this, nevertheless statistics represent persons and likewise represent the influx of strength of the Church as well as the addition of morale!

"Men and women and youth now know what God can do through persons. This evangelistic mission has brought the laymen into the realization that here is a job for them.

"Families have found a better way. Being Christian has now a special meaning in homes everywhere. Bibles are read. Young and old in homes gather to pray. For the first time, in many cases, devotional periods are being observed."

The answer lies in situations that obtain, such as Broadway Church in metropolitan Cleveland. In an old predominantly Czech neighborhood, Broadway's chances for success looked doubtful, but Broadway's results could hardly have underscored better the opportunities. It won 140 commitments—third highest in the Cleveland District.

It has been discovered that in so-called barren situations—churches and circuits where there seemed to be no possibility for developing membership—that people who have been taken for granted could be won to Christ and the Church.

On a two-point charge, Summit Station-New Albany—two small rural churches east of Columbus—folks were inclined to believe the situation was at a saturation point. Summit Station-New Albany won 101 commitments. Last Conference year this charge had a total increase of 14.

These are typical examples of the work done in the Evangelistic Mission in metropolitan areas and in rural sections. Eleven of the 19 Districts of the Ohio Area won more commitments than they received into membership all during the previous Conference year.

But let us turn away from statistics for the moment. There are other vitally significant aspects to this evangelistic enterprise.

Found a "Oneness"

Many of our pastors worked all three of the "intensive" weeks of the mission. They worked in their own churches, then went many miles away from home to help brother pastors. In so doing they crossed Conference lines. They found a new "oneness." District and Conference boundaries were forgotten, and a feeling of unity as an Area was felt.

Yes, they found new fellowship, new enthusiasm, new dedication, new challenge.

The doubters are always present.

They ask, "But how many of those who committed themselves during the mission will really become church members?" Further plans call for emphasis throughout the Area on growing in the Christian life.

The situation at Worthington is one answer to the doubt as to whether or not folks who commit themselves actually unite with the church.

In the week of November 14-23, Worthington Church won 126 commitments. Less than four months later 149 persons had been received into church membership. Only the determination to train these people for church membership and time to allow for careful consultations about it have kept that figure from going much higher.

"Easter Congregations"

Now what is happening in the churches since the mission? Many churches are reporting "Easter congregations" Sunday after Sunday. Official boards are refiguring their needs, both physical and with regard to personnel. Church extension demands, already great in growing areas of population, are ever more pressing.

Pastors are finding that it is easier to get people to accept responsibilities in the church as Sunday school teachers, ushers, choir members, committee members. And to herald the "staying power" of this trend set in motion by the mission, there are scores of Fishermen's Clubs, or other similar groups, bent upon launching regular visitation evangelism, making it a regular part of the church program. New members? You'll find many of them fitting into this whole picture—eager in their newfound experience. They are offering their time, their talents, their resources

Opposite page, Robert Weaver, of Circleville (left), and Thomas W. Taylor, Jr., of Clarksburg, outstanding rural pastor in Ohio Methodism two years ago, chart plans for the Mission in their local churches.

Right, above, Bishop Hazen G. Werner delivers an inspirational message to the Laymen's Institute at Delaware, Ohio, last September.

Center, the Youngstown District's delegation to the Laymen's Institute. On the front row are, left to right, Leslie Ross, Mission Director: Dr. Arthur S. Flemming, President of Ohio Wesleyan University; J. Fred Essig, Lay Leader; Bishop Hazen G. Werner, Mission Chairman; Harry Denman, Executive Secretary of the General Board of Evangelism; Ralph Hoffhines, Lay Leader; and S. L. Whiteman, Jr., Youngstown District Superintendent.

Right, shown here is an inspirational Mass Meeting attended by 2,000 persons and addressed by Bishop Werner in the Akron, Ohio, armory.

to spread and deepen the Christian way of life.

After the evangelistic mission was voted the church emphasis for 1952-53 at the Annual Conferences, there were many steps to prepare for it. One of those thrilling steps was the annual Pastors' School where the enrollment surpassed 800, almost 300 above the enrollment of the previous year. The school was devoted exclusively to the various aspects of evangelism. Following the Pastors' School was the Laymen's Institute, with 1,500 attending. The mission drew upon the talents of leading Methodist pastors from as far away as the Pacific coast to get its first phase underway.

From the Annual Conferences in June, 1952, to the Pastors' School and Laymen's Institute in Delaware the first week of last September; through six mass meetings of inspiration throughout the Area in the latter part of September; the District preparation conferences in October, and the intensive weeks of the mission itself, Ohio Methodism generated enthusiasm and the know-how to make this program its greatest.

While all of the 19 Districts had glorious victories, let us look at the 11 which exceeded an entire year's membership. The first figure is commitments in the mission; the second figure, members received last Conference year: Columbus, 2,503; 2,404; Defiance, 1,602; 1,310; Springfield, 1,953; 1,753; Wilmington, 1,332; 1,319; Akron, 2,296; 1,930; Canton, 2,594; 2,055; Norwalk, 1,577; 1,496; Steubenville, 2,080; 1,671; Toledo, 2,399; 2,250; Youngstown, 2,931; 2,301; and Zanesville, 1,803; 1,402.

The opportunity for continued growth is clearly presented in the statistics: 47,737 remaining prospects! And Methodists in Ohio realize that more prospects are coming into the Area all the time.

Bishop Werner, after studying the results, urged:

"Let our prayers be that the light of Jesus will shine through our lives to the end that our communities are better places in which to live and that in this way we may help to make a better world."

It took thousands of people devoted to the task to turn this great program into victory for Christ and the Church.

In 1953, the year of Methodist World Evangelism, the Ohio Methodist Evangelistic enterprise is a participating victory in a world-wide movement to bring to people everywhere the Christian way of life.

Teaching evangelism at the Pastors' School held at Ohio Wesleyan University last September were, left to right, Dawson C. Bryan, of Houston, Texas; James S. Chubb, of Grand Island, Nebraska; and Wesley H. Bransford, of Anderson, Indiana.

Announcing

THE JUNE TRACT OF THE MONTH

The Lost Day

by Elmer E. Helms

An 8-page leaflet stressing the importance of Sabbath observance and emphasizing ways to deepen the spiritual significance of this holy day.

$2.00 per 100

"GOOD TIDINGS OF GREAT JOY"

TIDINGS

1908 Grand Ave. Nashville 5, Tenn.

The Christian Invasion of CUBA

by Frank Hamilton
Pastor, Trinity Methodist Church
Evansville, Indiana

IN the victory rally of the third annual Methodist invasion of Cuba for Christ, Harry Denman, Executive Secretary of the Board of Evangelism, challenged the great crowd present February 19, 1953, in University Church, Havana, to take—in word and deed—the "picture" and message of Jesus Christ into every Cuban city, hamlet, and crossroads.

Dynamic Leadership

The "invasion" had been toward this end. Under the dynamic leadership of Bishop John Branscomb, of Florida and Cuba, and Harry Denman, 85 ministers and nine laymen from every section of the United States, except the far West and New England, met February 10 in Trinity Methodist Church, Miami. They were guests of the Men's Club of that church for supper. Following the supper there was a service of consecration at which Bishop Branscomb preached. The next morning the party left Miami's huge airport for Havana on two planes. At Leland Memorial Church final instructions were given and assignments made. Some of the men remained in the Havana area. The others left on two buses to go, two by two, into every Methodist parish in Cuba. Some went nearly 1,000 miles from Havana.

Statistics compiled at the victory rally reveal that, during the week of the "invasion," 599 services were held in churches, schools, homes, and cane fields. There were 49,374 people who attended these services. A total of 2,216 first decisions for Christ were made. There were 2,198 re-dedications.

Just what these statistics mean in terms of life, God alone can determine. What we do know is that no statistics can give any record of the innumerable calls made in Cuban homes; of the thrilling experiences undergone; of the spirit of camaraderie which developed between Cuban and American ministers and laymen; of the insights gained by visiting ministers as they came into contact with sacrificial missionaries who, in strategic churches, schools, and clinics, are dwelling among the people of Cuba for the sake of interpreting Christ. No formal report can describe the respect which the visitors acquire for the 6,000 Cuban Methodist ministers and laymen who, in a great Catholic country of 6,000,000 people, constitute a tiny but virile and influential minority who are keeping alive and vigorously strengthening the Protestant heritage of liberty and freedom in Christ. Indeed, this minority accomplishes its purpose sometimes at great personal sacrifice. All of this, and much else, can never be told through statistics. But these were some of the things in the minds and upon the hearts of those who left University Church to the accompaniment of "Onward Christian Soldiers"—theme song of the "invasion"—to take the plane back to the United States.

Role of Interpreter

It might be added that the role of interpreter took on new importance for most of those on the "invasion" team. They were utterly dependent upon the interpreter for getting their public messages across to the people, for their contacts in the homes, and for their Christian witness everywhere. Herein lies a parable: There is a real sense in which Christ is dependent upon us as His interpreters, whether in Cuba or at home. It is for us to interpret His life and message in all walks of life. It is a tremendous role. What kind of interpreters are we?

I MET CHRIST IN CUBA

by Roy Lawson Tawes
Pastor
Avenue Methodist Church
Milford, Delaware

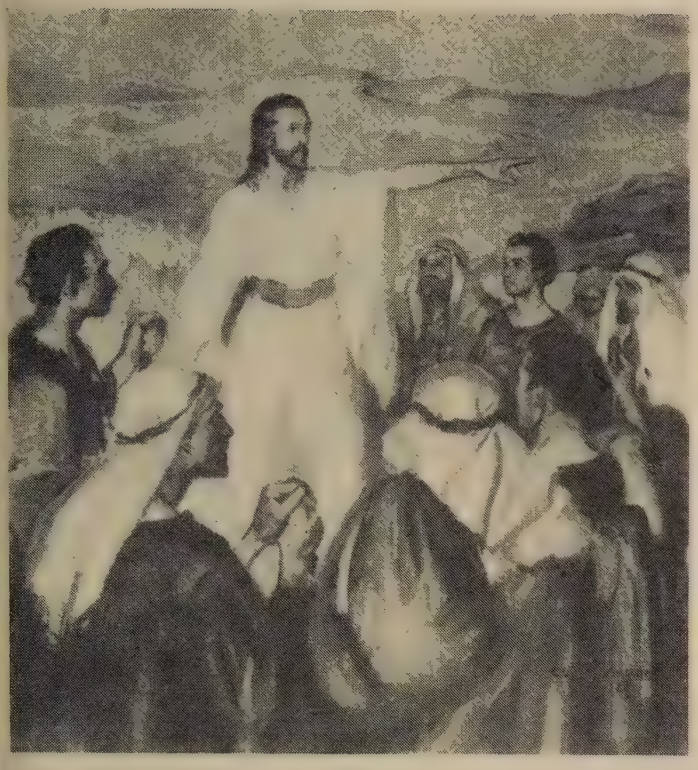
I MET Christ in Cuba. The experience of this new fellowship in Him has greatly enriched my ministry. Never have I been better received as a messenger of the gospel in church and home and school. The kindness of the people has humbled me. The sincerity of the Christians has inspired me to deeper devotion. My own pulpit will shine brighter with brotherhood from the happy faces held in memory and from the consecrated lives in their testimony and influence. In a very real sense now the Saviour of Galilee is the Saviour of the Gulf and the Carribean.

C. P. Hardin, pastor of Church Street Methodist Church, Knoxville, Tennessee, and I were assigned to Central Methodist Church in downtown Havana. After our labors there, Dr. Hardin shared with me the feeling that we had not given as much as we had received. Together in prayer we offered thanks for Humberto Carrazana, pastor, and his congregation, as well as for the privilege of beholding the salvation of the Lord in this land. The spirit of revival was present, and the outlook for the Kingdom is full of hope.

The call from on high was in this mission to Cuba. The call will come again and again until our churches in the States see wholly the evangelistic and missionary opportunity in this nation across the sea. That vision will surely come, and God speed the day! The beauty of personal holiness is desperately needed to match the meanings of the palms and flowers. The altars are waiting for our gifts, our talents, and ourselves. Christ can win Cuba if He can use us.

Above, the ministers en route to the Cuba Mission are dinner guests of the Men's Club of Trinity Methodist Church, Miami.

Above, Bishop John Branscomb, of the Jacksonville Area, and Dr. Harry Denman, of the General Board of Evangelism, pose with some of the men who participated in the Cuba Mission. Below, ministers and their wives enplane for the mission in Cuba.



TELLING THE GOSPEL STORY

by E. Harold Mohn
Executive Director
Commission on Promotion and Cultivation

THIS is a great age, principally because it has a great gospel. The marvels of science and the wonders of physical power are quite as much the results of, as they are the reason for, this miracle age. Extract the gospel of Christ from the modern world and the foundations of our boasted civilization would collapse. In fact, they never could have been laid in the beginning.

A Great Gospel

"It is because we have a great gospel," says Kenneth Latourette, "that the age in which we live need not be one of futility and misery, that the hopes of the stirring masses need not be misdirected and frustrated, but that it can be one in which men, more than ever, will be more than conquerors."

Our mission, therefore, as Christians and as churches, is to tell the story, to spread the gospel, to strengthen its foundations, and to "gird the earth for Christ."

Recently, at the Board of Missions meetings in Buck Hill Falls, Pennsylvania, the writer heard it said over and over again: "If only we will *tell the story* of human need and of the Church's opportunity right now to give Christ to the world, we will find our Methodist people eager to respond."

Always that has been our evangelistic and missionary mandate. "Tell it out among the nations" and "The story that never grows old" are theme songs of marching Methodists.

The mission of the Church has become so great, and the opportunities for the gospel so abundant, that the demand is for more and more *story tellers*. Our highest calling is *to witness*, each of us and all of us together. That will speed up the march. It will generate power and increase progress in every benevolence undertaking of our Church.

Every Board and Agency in our denomination bears witness to the gospel of Christ in action. They are bubbling over with *The Story*. Are you deluged with literature? It is the unfolding story of the power of God at work in our world. These modern epistles are written to inspire others to tell the story, too—pastors, lay leaders, workers, and followers of Christ.

Evidently they *are* telling it. During the last four years Methodists increased their giving to World Service more than 25%, or 34.05% above the apportionment of the previous four years, thus exceeding the goal of the last quadrennium.

World Service Receipts

Eight months of the present quadrennium (1952-56) have passed. World Service receipts continue to move up. In this period the increase is 9.01% above the receipts for the first eight months of the previous year. Most of the Annual Conferences are now reporting remittances based on the new increased apportionments.

Methodism must reach, and exceed if possible, its new goal of $9,660,000 annually for World Service. These achievements are the results of a story told by our 16 representative Boards and Agencies, by the Central Office of Promotion, and by others. When the people hear the story, they respond.

The Advance Story

Advance continues also. It saved and extended our world missionary program in the last quadrennium. Based upon the effective telling of the gospel story, last year's receipts from Advance Specials and Week of Dedication show the following results:

World (Foreign) Missions—44% of its total work supported by The Advance.
National (Home) Missions—31% of its total work supported by The Advance
M.C.O.R.—75% of its total work supported by The Advance

Every new missionary commissioned in the last four years was, and is now, supported by Advance Specials. Every new missionary to be commissioned in this quadrennium must be maintained in like manner. Property expansion in foreign fields was supported more than 94% by The Advance. There can be no extension of Christ's Kingdom in missionary fields overseas or at home without The Advance. *That is the story.*

As the victims of war, flood, and

famine multiply, increasing demands are made upon the relief services of M.C.O.R. Added to this are the claims upon us to minister to 50,000 Methodist boys, and thousands of other men and women in uniform, through our commission on Chaplains and to serve them through the Commission on Camp Activities. These agencies are entirely dependent, for the high and holy service they render, upon Advance Specials, Week of Dedication offerings, or World Communion and other Communion offerings. *That, too, is the story.*

The Story Spreads

We are happy to report that all Conferences are now engaged in spreading the World Service Story. We are encouraged by the news that 36 Annual Conferences have already responded to the story about general Advance Specials and are spreading that story among their churches and people.

Meanwhile, Methodism's new venture in Church extension is on the march. Not since 1915 has The Methodist Church really faced its duty and opportunity in this field. America has grown rapidly, but the organization of new congregations and the building of new churches have not kept pace. Now we are engaged in a great new enterprise to prove our love for and loyalty to the gospel for America.

For this cause the story about *Conference Advance Specials* is being told across the Church. Consequently, in 25 of the 37 areas, special campaigns for church extension in the United States have been arranged, or they are in the planning stage.

This story contains no note of discouragement. Perhaps it should have called attention to how much Methodists lack in dedication through giving. Our resources are very great, but the generosity of our response is correspondingly small. We are so many, nearly ten millions of us, that grand totals loom large. Yet, our per capita giving is small, not one fifth of what the government allows us to deduct for church and charity in income tax returns.

Story of Salvation

Nevertheless, the intent of this word is not to protest but to proclaim the gospel of Christ, which is the power of God that can save our world. "If the story is told, the people will give"—as they said at Buck Hill Falls.

Will you help tell the story? Methodism has written a great record in the last two quadrenniums. It is writing another one now.

World Service Apportionments Must Be Met

With only two months of the fiscal year remaining, **Methodists still have a little more than one-third of their annual apportionment to World Service to raise before May 31.**

Figures released at the end of March by Thomas B. Lugg, of Chicago, treasurer, showed a total receipt of $6,190,002.30. World Service apportionment for the year is $9,660,000.

March receipts for World Service totaled $759,162.63, an increase of 16 per cent over the figure reported for March of 1952.

World Service specials totaled $74,019.67 for the 10 months since June 1 of last year. Through March 31, receipts for General Advance Specials were $2,434,503.25. Totals for Conference Advance Specials were $824,571.00.

Other March receipts were:

Episcopal Fund	$85,093.61
Fellowship of Suffering and Service	$17,792.90
(Total to March 31, $453,934.00)	
Week of Dedication	$201,814.02
General Administration	$28,917.26
Interdenominational Cooperation Fund	$24,894.74

All pastors are urged to send their World Service monies to their Annual Conference treasurers by midnight of May 31.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

JUNE, 1953

Emphasize Pentecost-Aldersgate

Board of Lay Activities Issues Helpful Booklet

The General Board of Lay Activities, acting under instructions from the General Conference, has issued a booklet on local church organization entitled "A Brief Guide to Local Church Organization According to the 1952 Discipline of The Methodist Church." Written by **G. Lemuel Fenn**, pastor, First Methodist Church, Tulsa, Oklahoma, the booklet provides "a list of 'what to do' for District Superintendents, pastors, and lay leaders."

The booklet is available from the General Board of Lay Activities, 740 Rush Street, Chicago 11, Illinois. Single copies are 10¢ each. In quantity lots it may be obtained at the price of $1.00 a dozen, $5.00 per 100.

Grove City District Reports Accessions

A successful United Evangelistic Mission was conducted on the Grove City District of the Erie Conference during February. A total of 607 visiting teams interviewed 2,875 persons to win 550 on profession of faith and 365 by transfer of letter. Preaching services were attended by 17,821, with 1,135 persons present at the rallies.

General chairman for the Mission was **Dr. B. L. Middaugh.** Speakers included **Bishop Lloyd C. Wicke; Dr. James McIntosh,** Superintendent of Brookville District; and **Dr. Albert Marriott,** Superintendent of the Meadville District.

Third Annual Warren A. Candler Camp Meeting

of The Southeastern Jurisdiction

at Lake Junaluska, North Carolina

Sunday, July 5 through Sunday, July 12

PREACHERS

Howard P. Powell, of Raleigh, North Carolina

Albert P. Shirkey, of Washington, D. C.

BIBLE HOUR

G. Ernest Thomas

on "The Holy Habits in the New Testament"

SONG LEADER

Ernest K. Emurian, of Portsmouth, Virginia

Plan now to attend this great Camp Meeting in July

Denman Speaks On Church of Air

Harry Denman, Executive Secretary, the General Board of Evangelism, will preach on the Columbia Broadcasting System's Church of the Air on Pentecost-Aldersgate Sunday, May 24, 1953.

Denman

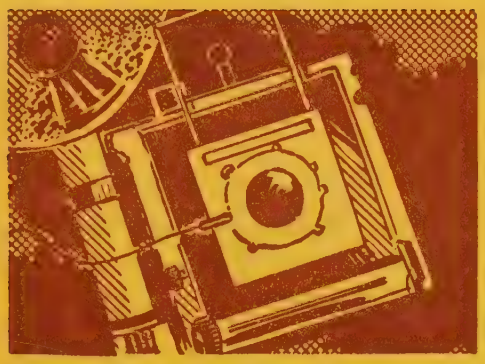
The program, originating in Station WAPI from 10:00 to 10:30 A.M. Eastern Daylight Time, will be broadcast from Birmingham, Alabama. Music will be provided by the choir of the First Methodist Church, Birmingham. Featured will be Wesley hymns. You are urged to check your local radio schedule for the time of the broadcast in your community. Dr. Denman's subject will be "Two Great Events."

The Methodist Series

The Methodist Series of The Protestant Hour will carry a special Aldersgate broadcast made available through transcription by the Methodist Radio and Film Commission. Originating in the New Room, Bristol, England, this service will be conducted by **Dr. Eric Baker.** SHEPHERDS readers are urged to inquire of their local radio stations concerning further details.

National Radio Pulpit

Dr. Ralph W. Sockman is another great preacher who will speak on Pentecost-Aldersgate Sunday, May 24. He will be heard on the National Broadcasting Company's National Radio Pulpit at 10:00 A.M., Eastern Standard Time.



VIEWS OF THE NEWS

Left, the Church of the Pines, Minocqua, Wisconsin. This church was built with the aid of Advance specials. Readers are referred to the article by Dr. E. Harold Mohn on pages 15 and 16 of this issue of *Shepherds*.

Right, on a recent visit to The Upper Room Headquarters, Mr. and Mrs. George W. Deegan, members of Trinity United Church, North Bay, Ontario, Canada, conversed with J. Manning Potts, editor of *The Upper Room*. Mrs. Deegan began distribution of *The Upper Room* in her church and community seven years ago.

Sunday night services are well attended at Main Street Methodist Church, Greenwood, South Carolina, where J. F. Lupo is pastor. Shown, at left center, is a typical Sunday night congregation.

Representative of the progressive evangelism characterizing the Eastern District of the Delaware Conference is the membership group pictured in the lower left corner. The District program is under the aggressive leadership of W. A. Harewood.

Below, ministers of the Sweetwater District, Holston Conference, meet of Athens, Tennessee, in a planning conference in connection with the Southeastern Jurisdictional U.E.M. T. L. Williams is Superintendent.

Above, on Palm Sunday the Park Avenue Methodist Church, Minneapolis, Minnesota, received a class of 40 young people ranging in ages from 11 to 17. Since January the group has met weekly for instructions. G. Philip Hinerman is pastor.

Above, right, Methodist laymen intensely listen to one of the speakers at the Laymen's Meeting conducted January 30 at Westwood Church, Cincinnati, Ohio.

Center, right, G. Ernest Thomas (second from left) of the Spiritual Life Department, General Board of Evangelism, at a dinner meeting of the Nashville District Methodist Laymen's Club, which he addressed, is shown here with Dr. Hugh C. Stuntz, president of Scarritt College for Christian Workers; Mr. Albert Thomas, vice-president of the Nashville District Methodist Laymen's Club and Mr. T. C. Young, past president of the Club. The meeting was held at Scarritt College for Christian Workers. Photograph courtesy of Ted Yoder, Scarritt College.

Left, four young members of The Methodist Church, Huntingburg, Indiana, recently accepted the call to the ministry. Shown, front row, are Richard Christopher, James W. Keith, minister of the church, and Merle Lehman. In the back row are Lee Murray and Wayne Helmerick.

Right, the young adults of the St. James Methodist Church, Chattanooga, Tennessee, have organized a prayer band for conducting regular weekly services in the homes of members and others. The group uses a portable organ and provides songbooks and chairs for its meetings. George E. Blanchard is the pastor.

The new headquarters building of the General Board of Evangelism in Nashville, Tennessee. The building and its "Upper Room Chapel" were consecrated during the annual meeting of the Board, April 8-10. Photograph by Brooks B. Little.

Training Camp For Church Leaders

A 10-day training camp for church camp leaders will be held near Nashville, Tennessee, June 8-17 as a cooperative undertaking of Scarritt College and The Methodist Board of Education. Local church, District, and Annual Conference leaders of all age groups—from the junior to the family camping level—will be given help in basic camping skills. The fee is approximately $36.00.

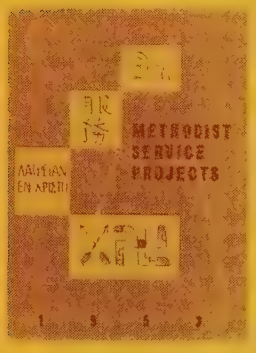
Pastors and members of the Local Church Commission on Membership and Evangelism are urged to bring the program to the attention of their people.

For further information write: Scarritt College, Nashville, or The Methodist Board of Education, Division of the Local Church, Box 871, Nashville, Tennessee.

Those interested in continuing this training on a college credit basis may enroll at Scarritt College for the camping workshop, lasting one month and including the 10-day training camp.

1953 Methodist Service Projects

This booklet is Methodism's basic manual of vocational information. Standard equipment for pastors and counselors who are helping young people with their vocational decisions, it emphasizes the parish ministry, Christian education, medical service, the mission field, and nursing.



The booklet can be obtained free of charge from the Interboard Committee on Christian Vocations, Box 871, Nashville 2, Tennessee.

Successful Spiritual Life Mission

Results of the First Phase of the Pacific Northwest Spiritual Life Mission, conducted in three western Districts—Seattle-Tacoma, Puget Sound, Vancouver—are as follows:

To Attend Church Regularly	4,177
To Observe Grace at Meals	3,293
To Conduct Family Worship	2,237
To Pray and Read Bible Daily	3,365
To Tithe	1,401
To Give Regularly	3,471
To Accept Responsibility	2,952
To Attend Church Regularly	2,340
To Visit in Homes	2,466
To Witness for Christ	2,848
To Live for Christ	3,946
Profession of Faith and Vows	228
By Letter of Transfer	202

Eighty-eight charges participated in the Mission.

ATTENTION!

All Chairmen Local Church Commissions on Membership and Evangelism!

Attend the Laymen's Hour each afternoon—Monday, July 6 through Friday, July 10—during the Warren A. Candler Camp Meeting at Lake Junaluska

Laymen's Hour conducted by

C. Lloyd Daugherty, Jr., Director

Department of Local Church Evangelism

A. E. Acey, Chairman, Southeastern Jurisdictional Board of Evangelism

Area Plans United Spiritual Life Mission

The entire Boston Area will engage in a United Spiritual Life Mission next fall under the leadership of **Bishop John Wesley Lord.** During the week of October 9 to 18 the New England and New Hampshire Conferences will furnish the host churches, while the Maine and New England Southern Conferences will act as hosts during the week of October 30 to November 8. **G. Ernest Thomas** and **Wayne E. North** will represent the General Board of Evangelism in connection with this Mission.

Missions to Ministers

Two identical Missions to Ministers, sponsored by the Joint Department of Evangelism, the National Council of Churches and emphasizing evangelism, will be held during July and August. The first will be conducted at Green Lake, Wisconsin, July 27-August 1; the second, at Northfield, Massachusetts, August 3-8.

For details concerning programs and cost, write the Joint Department of Evangelism, The National Council of Churches, 297 Fourth Avenue, New York 10, New York.

New Albany District Reports Successful U. E. M.

On March 8 the New Albany (Indiana) District climaxed a highly successful United Evangelistic Mission with a Victory Rally in the New Albany High School auditorium. The rally, addressed by **Bishop Roy H. Short,** was attended by 1,000 persons, **E. Arnold Clegg,** District Superintendent, reports. The Mission, conducted from March 1 to 8, resulted in 450 commitments to Christ and His Church. Of this number, 265 persons came on profession of faith and 185 transferred their membership. This remarkable record was obtained in spite of a snow storm which occurred during the first few days of the Mission.

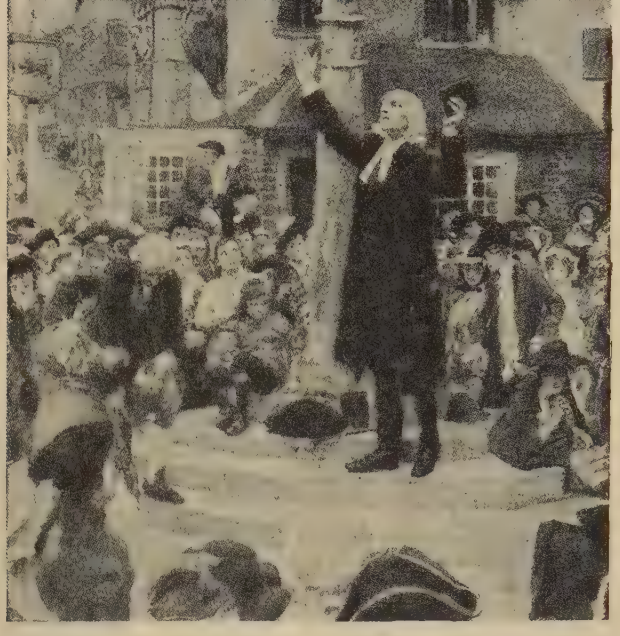
At the Youth Rally, which was held on February 22 in Trinity Methodist Church, **Dr. Robert B. Pierce,** pastor of Broadway Methodist Church, Indianapolis, spoke to more than 600.

During the Mission, **J. Lester McGee,** of the General Board of Evangelism, delivered the inspirational address at the Period of Power. Instruction from the Turn Over Chart, "They Went Forth—Two by Two," was in charge of **Fred Pfisterer,** pastor, Beaver Dam, Kentucky.

W. A. Amerson, District Secretary of Evangelism, played an important part in setting up and operating the Mission.

Shown here are those who attended the planning conference for the New Albany District United Evangelistic Mission.

John Wesley's Secret



by George A. Fallon
Pastor, Lakewood Methodist Church
Lakewood, Ohio

John Wesley was disillusioned, discouraged, and disappointed. He knew that something was tragically wrong. But what it was, he didn't know. He did know that the gospel was a gospel of power; but he was a preacher of weakness. He knew that the gospel claimed to be a gospel of joy; but he was a preacher of misery. He knew that the gospel called itself a gospel of peace; but he was an individual of great restlessness. He knew that the gospel said a man could have deep fellowship with God; but he did not seem to know that fellowship. So he came to the place where he doubted the gospel. "Perhaps this thing is not true," he thought. "Perhaps this is not for me. I'm not sure. I don't know."

Yet it was true that he had been raised in a Christian home. He had a godly mother. He had a father who was good enough to go to prison for his Christian convictions. Wesley had been trained in the ways of Christian devotion from his earliest days. He could read the gospel in Greek and Latin, and he knew Hebrew. But something was wrong. He had read the lives of saints, but what they had discovered he did not have in his life.

Came to America

So he came to two conclusions. One was that in all probability he would never find the great experience in England. The other was that if he were to find it, he would have to leave England. "If I can't find it with my upbringing, surely, I am not going to find the evidences of this power here in England," he reasoned.

So, through this reasoning, he came to America to work among the Indians because he thought, "If I take this gospel to the Indians, they will be able to discern whether this thing is true or false. They will instinctively know whether this is of God or not, because they are humble, simple children of God, innocent to the ways of England. Their minds have not been exposed to doubt, to fallacious philosophy, or to false reason. If I can only take this gospel and drop it into their minds, I shall have the chance of seeing it work in them, and thus, I can know for myself whether it be true or not."

Thus, Wesley's purpose was not so much to convert the Indians as to use them for a religious experiment. He wanted to discover the real power of God; and, since he didn't think he could find it in England, he made up his mind to travel to America.

Afraid to Die

Now, he didn't have to wait until he landed to discover the might and power of God. During the eight-week journey he had time to observe a group of Moravians who were on board ship. One day, after they had gathered for one of their religious services, a violent storm broke loose. Water began pouring over the ship, and Wesley became terrified. Wesley thought he was going to die; and since he had not learned how to live, he was afraid. But also he was puzzled that the Moravians continued to hold their service despite the storm. They sang their hymns of praise to God; they went on with their prayers and devotions. He asked himself the question, "Why? Why is it that they have no fear and that I—I, John Wesley, a graduate of Oxford University—am so terrified?"

Sometime later, on the boat, he talked with the leader of the Moravians and he commented to him: "About the storm—weren't you afraid?" The leader replied, "I thank God, no."

When Wesley landed in Georgia, he went to Spangenberg, leader of the Moravians, and asked why the Moravians could go on singing in the midst of a storm that could take a man's life. Spangenberg listened to Wesley and said, "Brother Wesley, I should like to ask you a question or two. The first one is, 'Do you have the witness within yourself?' "

Some Searching Questions

Imagine asking that question of a missionary! Imagine asking that of a young Oxford graduate who had come all the way from England to give his life as a servant of the Christ! "Do you have the witness within yourself?" John Wesley stood utterly speechless. He didn't even look Spangenberg in the eye. He couldn't.

So Spangenberg said, "Brother Wesley, does the Spirit of God bear witness with your spirit telling you that you are a child of His?" Wesley was silent once again. He didn't know what to say.

Then Spangenberg took good aim and said, "Wesley, do you know Jesus Christ?" At this, John, no longer the witness, but John, the theologian, arose and said, "I know He is the Saviour of the world." But Spangenberg was not satisfied with this evasion. So he repeated: "Do you know the Christ? Do you know that He has died to save *you*?" And Wesley's reply was: "I hope

He has died to save *the world.*" "Hope is fine," Spangenberg seems to reply, but "hope is not enough in a minister of Jesus Christ. Do you know Him for yourself?"

"John Wesley, do you know the Christ of God for yourself?"—and Wesley, confused, finally said, "Spangenberg, I know Him, I know Him." A little later on in his *Journal,* Wesley wrote: "Those were vain words."

Wesley knew that they were vain words because he had no happiness. Soon his ministry in Georgia was a failure. He couldn't preach the doctrine of grace; he preached the doctrine of discipline. He wanted his people to become great disciplinarians. There was no love in his message—no mercy and no compassion. After about two miserable years, he announced that he was going back to England. He heaved a great sigh of relief with that decision—and so did his congregation!

The interesting thing is that he changed his whole attitude toward the Indians. Because he had not found the demonstration of the power of God in them, he called them thieves and liars and murderers and concluded that they were not simple, humble children of God. As for the white people—why they were not really interested in the things of God at all! But when he started home, he still knew that something was wrong because here was the gospel saying, "peace, joy, love, mercy," and here was his life saying, "misery, heartache, disappointment."

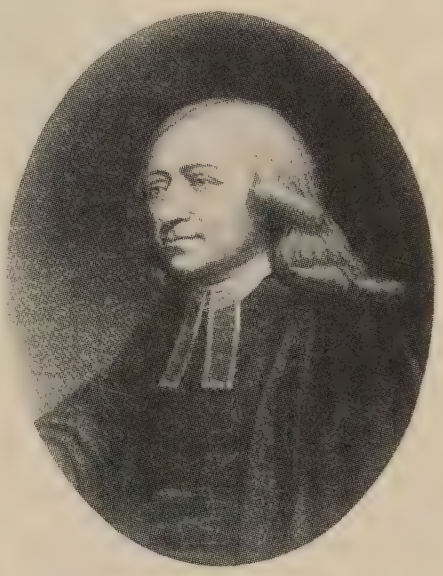
Seeks New Testament Secret

On his homeward journey, he had time to think: "What's wrong? Is it the gospel, or is it John Wesley? I went to America to convert the Indians, but oh, who will convert me? I went to America to see the power of God in those innocent people, but what I need, above everything else, is to feel in my life the transforming power of the Son of God. I haven't found it! I read about it, I hear about it, but I don't know it! What's wrong, oh, God, what's wrong?"

Wesley went back, and he studied, and he came to see that God does not always work exactly in the same way—but He *works.* And the worried young preacher saw also that no matter how God works, life is transformed, peace does come, and forgiveness is attained.

But still Wesley was trying to get the love of Christ on his own terms—not on Christ's terms. Wesley wanted the love of God according to a certain specific pattern that he had worked out in his own mind. So he went on with his quest.

One evening he attended a meeting held in Aldersgate Street. Someone got up to read, but what he read certainly was not very exciting. So let's not suppose that Wesley's life was transformed merely because someone was reading the preface to one of the epistles in the New Testament. Has your life ever been changed very much by reading such a preface? What happened at Aldersgate, then?



He felt his heart strangely warmed.

Christ appeared. The Son of the Eternal God was there. I doubt whether Wesley heard much of the preface to the epistle. But I am certain of this—that in that little room he could not escape the Christ's appeal:

"John, you've been searching for Me; you've been after Me; you've been wanting to have fellowship with Me—and here I am! Now, let Me ask you, 'Do you love Me?' "

And John Wesley must have answered: "Love You? Why ask me a question like that? Why, I'm preaching about You all the time!"

"John, do you love Me—really love Me?"

"Why, Lord, You know I am always building up great arguments to prove that You exist. You know I'm always defending You, Lord."

"But, John, do *you* really *love* Me—Love Me *with all that you are,* John; love Me even with your mind, which you're so proud of? Are you prouder of Me than you are of your mind, John? Are you willing to love Me enough to trust Me with your mind, *and with your heart?*"

Wesley could not help but reply, "Lord, I've been trying to trust my mind to You; I've been trying to work out a religion about You; I've been trying to fully understand You."

And the Lord said, "But John, you can't fully understand Me; you can't explain love; you can't explain it at all. Are you willing to love Me with all your heart, your mind, your soul—the totality of your being?"

"But, Lord," said John, "I want to love You with everything that I am. But I'm just afraid to trust my emotions to You. Because of my intellectual attainments, I can't dare to be emotional."

But Jesus said, "John, it's either everything or nothing. I want all of you, John; or I won't get any of you. John, I want your mind, and I want it to be yet greater than it is; I want your heart also, and I want it to be more compassionate than it is. I want it to be warmer, John, I want all of you. I don't want just your mind. I don't want just your heart. I want everything about you, and until you are willing to give Me your all, you'll go on seeking, without finding the joy that you so much want. Come now, John, give Me yourself."

The Aldersgate Experience

It was at Aldersgate, I firmly believe, that John Wesley said, "Lord, here I am. I'm going to give You my love." Then the miracle came! It wasn't because someone read a preface to an epistle. It was because John Wesley fell on his knees in the presence of the Eternal Christ and said, "My Lord and my God!"

This man of the great mind, seeking to describe his new experience, said, "I felt my heart strangely warmed, and I felt I did trust in Him, in Him alone for salvation, and the assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

When the experience came, Wesley was indeed a new creature.

Now that Wesley had found Christ at Aldersgate, he felt a compulsion to go out all over the England from which he had run away, shouting, "Christ, Christ, Christ!" He entered the Church of England, proclaiming, "Christ!" He went out into the fields, but all he could say was "Christ, Christ." This is because he knew that there wasn't a person in England that Christ could not change. There wasn't a bad man that Christ could not make good. There wasn't a woman who could not be reborn in Christ. There wasn't a child who could not be filled with dreams. There wasn't a young man who could not be made a new creature in Christ. There wasn't a home that could not be

ifted to a higher plane. England and he whole world could be redeemed through Christ, and so John Wesley became the man of one message: 'Christ, Christ."

And I can see him—our John Wesley—going about England proclaiming the saving grace of Jesus Christ. And I can see some telling his comrades—and us: "Don't waste your time wondering what Jesus Christ will do with your emotions if you give them to Him. By faith simply give yourself to Him. To become men of the fervent mind and the glowing heart, fall upon your knees, and say, 'Lord, not much! not much! My mind isn't half what it ought to be. My heart, oh, it's not half what it ought to be! But oh, great God through Christ, whatever my mind is, whatever my heart is, here they are, take them! Use them for Thy Kingdom and for Thy glory.' "

When coming generations look back on us, I hope that they will say, "What noble sons those soul-winning fathers really produced!"

johnwesley'sanniversaryjohnwesley'sanniversaryjohnwesley'sanniversary

LET METHODISM WIN 250,000 PERSONS FOR CHRIST AND HIS CHURCH

IN THE 250th ANNIVERSARY YEAR OF JOHN WESLEY'S BIRTH!

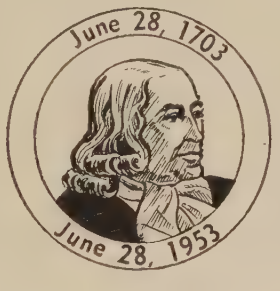
An Outstanding Evangelistic Service in Each Methodist Church

SUNDAY, JUNE 28, 1953

Let every church emphasize the religious experience and world-wide spiritual contribution of John Wesley at its major preaching service of the day, or in a cooperative program on a circuit.

Use the special Order of Worship advertised in this magazine

MAKE THIS A MOMENTOUS OCCASION FOR THE INGATHERING OF SOULS



EVERY DISTRICT

Should Have as Its Goal
the Winning of 250 Persons to Christ
on Sunday, June 28th

Every District Superintendent, Every District Secretary of Evangelism, Every Pastor, Every Chairman of a Local Church Commission on Membership and Evangelism Is Urged to Meet this Challenge through a Concerted Program of Visitation Evangelism and the Forceful Preaching of the Gospel

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250th Anniversary

of John Wesley's Birth

Sunday
June 28

John Wesley was born on June 17, 1703,
according to the calendar then in use.
He was born on June 28, 1703,
according to our revised, present calendar.

IN EVERY CHURCH

An adequate observance of this significant event
—or a co-operative observance on every circuit—

- Let every member be present
- Present a message on Methodism and its meaning
- Sing great Methodist hymns
- Obtain the complete "Service on Worship," available from TIDINGS
- Put *The Methodist Primer* in every home
  —also the new picture booklet, "Tell Me the Story of John Wesley"
- Give every member a Methodist Membership card
  —likewise available from TIDINGS. See *Shepherds*
- Cultivate an appreciation of Methodism's past, present, and future
- Emphasize *world* Methodism and evangelism, the genius of Methodism

This should be one of the "great" services of the year

IN EVERY DISTRICT

A challenging evangelistic goal

At least 250 new persons received into the churches on profession of faith on this day—

the 250th anniversary of Wesley's birth

The Holy Spirit

by E. Stanley Jones

WHAT happened on the day of Pentecost? First of all, it is interesting to note that the Holy Spirit came not in a temple, but in a home, an upper room where people were living. Suppose the Holy Spirit had been given in the Temple. Folks would have said, "Yes, the power of the Holy Spirit is associated especially with sacred places, sacred vestments, sacred people, and, therefore, not available for humanity in its ordinary struggle." But the Holy Spirit came in a room where people were living. The Holy Spirit stepped right straight down into human relationships. The ordinary was to become the extraordinary. The sordid was to become the sacred. All alike now became sacramental. The Holy Spirit was to take over the ordinary and put a plus to everything.

A Leveling Act

Second, the Holy Spirit was not given only to "The Twelve." Suppose it had been. We would have said, "Yes, it is very beautiful, but it belongs to special people in a special service. But when the Holy Spirit came to the 120, that meant that a person as a person—not as a priest or pastor—could receive the Holy Spirit. That made the ground level before the Cross. Everybody was standing on the same basis. Every person was equal before God. Everybody could receive God's highest gift—Himself. If we are all equal before God, then we must all be equal before man, before society, before government—before everything. That was the most leveling act that ever took place.

Again, the women received the Holy Spirit. Suppose the women had been left out. We would have said, "Yes, it is for the specially sacred sex." But the Holy Spirit was given to woman. That meant that God's highest gift was available to woman. If the highest gift of God, the Holy Spirit, was available to woman, what about everything else? That put woman on the same basis as man—something unheard of in that day!

The Christian conception was this: In Jesus Christ there were no distinctions of Greek and Jew, no racial distinction, no cultural distinction, no social distinction, no distinctions of male or female. In Jesus Christ a person was a person, one for whom Christ died.

The Passing and the Permanent

It must be noted, however, that certain things are temporary at Pentecost and certain things are permanent. Some of the scaffolding was taken down at the hour. But the building remained.

Certain things passed away with the hour. The sound of the rushing mighty wind, for example, was a temporary phenomenon. You can see how useful it would be at the time to raise their expectations. They heard the sound of the wind. "Wind—the Spirit! Oh, the wind is coming, the Spirit is coming"—same word. The wind and the Spirit! And that raised their collective expectancy. That let their faith take hold on an outer demonstration, an outer phenomenon.

"The place was shaken." Well, this was a soul-shaking, civilization-shaking experience. The ages were going to be shaken to their depths because of that strange coming of the Holy Spirit into their hearts.

Again, the Holy Spirit comes like tongues of fire sitting upon their heads. There are those who are now emphasizing that you can't receive the Holy Spirit except as a collective experience. They cite the fact, through the pages of the New Testament, that the Holy Spirit was always given to a group. I think that this is an over-emphasis. I believe that groups could receive the Holy Spirit and become an organism of the Holy Spirit—not an organization, but an organism. A group can be an organism of the Holy Spirit. But I also believe that the individual can receive the Holy Spirit.

The cloven tongue comes like a fire sitting upon the head of each person. This let everybody know that, as an individual, he had a direct contact with God. Upon the heads of each of them, the Holy Spirit came. Their collectivism and individualism came together in a higher plan. The group, as a group, was receiving the Holy Spirit. The individual, as an individual, was receiving the Holy Spirit. But after that fact was established, the individual and the group, the outer phenomenon, could be taken away.

Now that the principle has been established, we don't need to look for cloven tongues like fire. It is inherent in the gift of the Holy Spirit that we should receive it both individually and collectively.

In a Familiar Tongue

There was another thing that passed away, I think, with the hour. That was the power to speak directly in the language of the people who heard. People were there from Africa, Asia, Europe, all other countries of that ancient world. Yet every man heard in his

(Condensed from an address at the Washington Spiritual Life Mission.)

And there appeared unto them cloven tongues like as of fire . . .*Acts 2:2.*

own language the wonderful works of God.

I believe that was a special miracle for a special purpose. For in all ages, men have felt that their culture was a divine culture, that it was specially chosen, and that their language was a uniquely sacred language. Both the Greeks and the Hebrews, for example, felt that their language was sacred. The Hindus believe that Sanskrit is eternal. The Mohammedans believe that the Koran is eternal. Here, the Holy Spirit refuted this idea. You don't have to become a Jew to become a Christian!

Everybody in that ancient world heard in his own language the wonderful words of God. That meant that God was going to use all cultures, all languages, and not wipe out any. Wherever there was good, He was going to take it up into the purpose of redemption and fulfill it and complete it. That universalized the gospel. When once this truth was established, the miracle of the different languages was no longer necessary.

The gift of God's Spirit divides severally as He will. Nevertheless, there are those who cause confusion among us by saying, "You have not the Holy Spirit unless you speak with tongues." Well, they have confused the issue! That is one of the gifts of the Spirit, but it is not to be confounded with the gift of the Spirit, which is for all.

Paul closed the emphasis upon the gift of love and prophecy, which is not foretelling, but forth-telling of the good news. Those two things, to love and to preach effectively, are the superior gifts of the Spirit.

Now, while there were certain things that passed away with the hour, there were also things that were permanent. Two things, I think, were of this nature.

First, there was the purification of the heart by faith. Peter, interpreting what happened at Pentecost—at the Gentiles' Pentecost—said, "God, which knoweth the heart, bear them witness, giving them the Holy Spirit, even as He did unto us, and put no difference between us and them, purifying their hearts by faith." The Jews' Pentecost and the Gentiles' Pentecost had one thing in common, namely, they both had purification of heart by faith through the coming of the Holy Spirit. That is the permanent element appraising of the inner nature of man by the coming of the Holy Spirit.

The second permanent factor was evidenced in the promise, "Ye shall recieve power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Something would persist from Jerusalem unto the ends of the earth. What was it? It was the power to speak effectively, to witness for Christ.

These two things, then, seem to be permanent: purity of heart and the power to witness. Are they up to date in their necessity? Absolutely!

The Subconscious Mind

Many of us have been puzzled over the question of whether the subconscious mind can be redeemed. When psychology lifts the lid, the subconscious mind appears as a festering place. Certainly, it is not very inviting. Can that mind be redeemed? If not, we are permanently divided, permanently at war with ourselves. I believe that the area of the work of the Holy Spirit is largely, if not entirely, in the subconscious mind. I believe that the Holy Spirit can move into the depths of the subconscious to cleanse, coordinate, and unify our inner beings.

The driving urges, psychologists tell us, are self, sex, and the herd instinct. These have a residing place in the subconscious. Does the Holy Spirit move in and take over these driving urges? Does He wipe them out?

You can't destroy driving urges. They are a part of human nature. Self will always be there. Sex will always be there. The herd instinct will always be there. Then what does the Spirit do?

Peter standing up with the eleven, lifted up his voice . . . *Acts 2:14.*

He takes over these urges and cleanses them. He cleanses self from selfishness, sex from sexuality. He changes the herd instinct from dependence on the group to dependence on the Kingdom of God. These driving urges are cleansed. He takes over these urges, and then dedicates them.

If the psychologists have told us how awful the inner depths of our personalities are, Christian faith steps in to say, "Yes, they are awful, but they can be beautiful. They can be beautiful within and they can have an inner sway under a new guidance, a new cleansing, a new control."

That's good news! That is an emphasis which we must not lose. People will run off to all sorts of things to try to get rid of this aching conflict that is in the human bosom, while all the time they can get rid of it with the help of the Holy Spirit.

How Do We Find the Spirit?

How do we find the Holy Spirit? May I suggest certain steps. And it may be that, inwardly, we can take those steps. Some of us have done so, graciously and wonderfully. Others of us are on the verge of doing so and would very much like to do so.

First of all, let us be reminded that it is God's intention to give us the Holy Spirit. Only those "that believed on Him," however, were to receive. Note that quoted phrase: "The Holy Spirit is a believer's gift."

Before Pentecost, men had the Holy Spirit; after Pentecost, the Holy Spirit had men. Before Pentecost, they were using the Holy Spirit, calling Him in to help them out of difficult situations. After Pentecost, the Holy Spirit was using them.

There was the difference. Christ said, "The spirit of truth is with you, but it shall be in you." The difference is between *with* and *in*. It is a believer's gift. He is with the believer, of course. The Holy Spirit, in answer to a complete surrender, an acceptance of the gift, will move in and take over control of the inner life of the believer to coordinate it and empower it and unify it.

It is God's intention to give you the Holy Spirit. The only way you can keep from getting the Holy Spirit is to break God's intention.

Second, if it is *God's* intention, then you must make it *your* intention. You and I have a right to possess our possessions. The greatest possession is spelled with a capital "P"—the Possesssion of the Holy Spirit.

Third is the call for a complete self-surrender. Obviously, the Holy Spirit is God getting to move into places of which we are often ashamed. He actually says, "I'll come in and go straight down to the driving urges. I'll live there right straight up against your problem. I am the prime end of redemption. I'll move in."

Complete Surrender

That is a surrender of God to us. Can He ask less than a complete surrender on our part? Could He give Himself to unsurrendered human nature? If so, we would use it in our own purposes, for our own glorification.

No, the divine self-surrender demands a human self-surrender. It demands *my* all for *His* all. You say to God, "I will let you have me." Then God says to you, "I will let you have Me."

The last thing we ever make is a complete self-surrender. We must not take it for granted that, because we are in Christian service, we have surrendered. I see many a missionary give up everything to be a missionary—except the missionary himself. He is still watching, struggling for position, place, and power. I see many a minister give up everything to be a minister—except the minister. He is still watching for himself, struggling.

Fourth is the acceptance of the gift. Acceptance is by faith. The apostles received the promise of the Spirit through faith. Faith is welcoming that in which you believe. It is yours. "And now whatsoever things should you desire when you pray, believe that you have received them and ye shall have them." *"Believe* you have, and ye *shall* have."

Fifth, share the gift. The Holy Spirit is like electricity. Electricity will not come in where it cannot get out. You cannot have the Holy Spirit as a private affair. It is an entrustment. If He comes in, you must let Him get out through every avenue of your life. There can be no blocking anywhere.

Through your life the Holy Spirit is going to work. You are not going to use Him now. He is going to use you. He is in control; and, therefore, He is in the fruitage, the output, the outcome.

Pentecost demands experience. Are we not called on to bring Pentecost back and make it the greatest festival in Christendom? May we not then begin a movement not to stop at Easter, but to go on to Pentecost? We are called upon to rediscover Pentecost and bring it up again into the calendar and consciousness of the Church because it is vital. Without it, we have a set of doctrines, a set of beliefs, a history. With it, we have redemption!

The *PROMISE* of a *SECOND EASTER*

MOST pastors have coveted the ideal of having every Sunday in their churches like Easter. Some groups even say that they do not have a special observance of Easter, because every Sunday is an Easter. In many ways this is true, but there are advantages of having an occasional "high moment" in the life of the church. That is what Easter is to many churches. However, this "high moment" is so real and vital that it should not be restricted to a once-a-year observance.

Many churches have been lifting up Pentecost as a day of special appeal; and in 1953, Methodists are lifting up Pentecost because it is also Aldersgate Sunday—a day near to the heart of all churches that have come from the Wesleyan tradition. The heart-warming experience in the life of John Wesley has become one of the sacred moments of Christian history. We cannot duplicate it. But we can plan to open our hearts and let God have his way through us.

Pentecost-Aldersgate could well be a second Easter for Methodist churches in 1953. With the goal of "Every Member of Every Family" in Sunday School and church that day, many churches could have a larger attendance than on Easter. Most churches could have it happen, if there was a desire for it to happen, and with that desire a willingness to go out and work for it.

Plans have been suggested. Methodism is caught in a mountain spirit of enthusiasm. Churchmanship is becoming real. New life is evident in all parts of the Church. Let us give our people a full opportunity to express this new quickening of the spirit by an adequate observance of Pentecost-Aldersgate Sunday, May 24, 1953.

Emphasis on Christian Education

(Local churches are reminded of the provision which the *Discipline* makes for the observance of Methodist Student Day. "Methodist Student Day shall be observed annually in every local church, preferably the second Sunday in June. If not on that date, it shall be observed on some other Sunday designated by the Annual Conference or the Commission on Education of the local church. On this day emphasis shall be given to the work of higher education in church-related institutions. An offering shall be received for the support of National Methodist Scholarships and the Student Loan Fund for Methodist students in our Methodist colleges through the Wesley Foundations."—¶ 233.4)

Since there is continued emphasis on Christian education at Wesley Junior College, the loan and scholarship officer is constantly on the alert for needy students who plan to make a career in Christian vocations. This year the two holders of National Methodist Scholarships are both Methodist ministerial candidates. The young men know that they could not complete their college education without the aid of scholarships and loans from one source or another.

Omro Todd comes from a small village on Maryland's Eastern Shore. During the time between high school graduation and entrance to Wesley College, he often considered the ministry as his field of endeavor; but he was hampered by financial difficulties.

Finally resolving that this was to be his life's work, he plunged into college with the hope that somehow he would find the money. He was given a student charge in the Peninsula Conference. But those who are acquainted with college expenses today can realize that this aid was not enough.

Gordon Stapleton (center) and Omro Todd (right), National Methodist Scholarship Students at Wesley Junior College, Dover, Delaware, are shown with Lewis A. Wells, Loan Officer.

Henderson Chapel, where many student ministers have held services. The young people leaving the building are Edith Massey and Donald Comer.

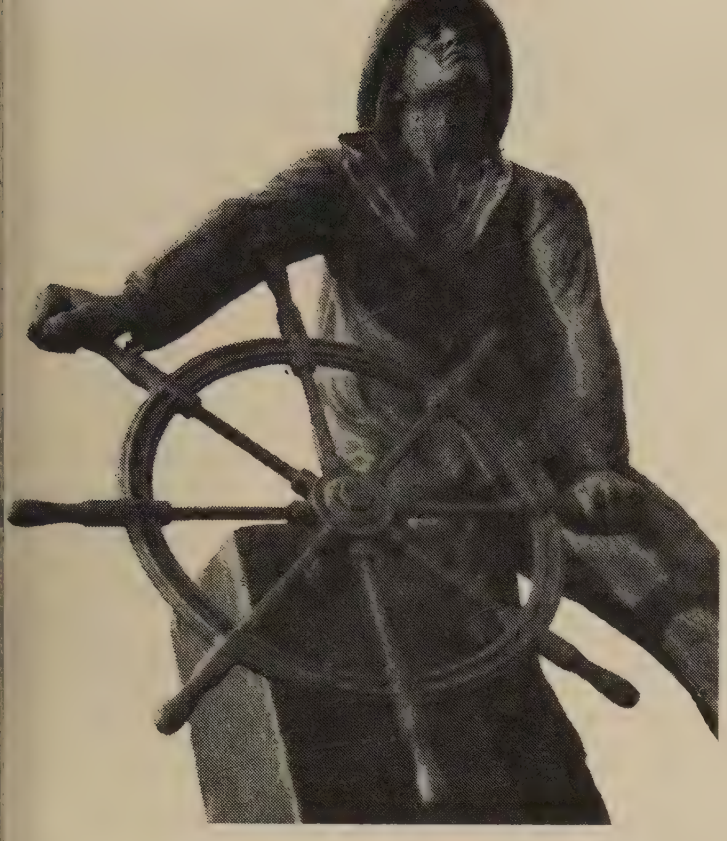
Given a Student Charge

By the end of his first year he had proven that he had above-average ability, both in scholarship and campus leadership. When a National Methodist Scholarship became available, he applied for it; and both the loan officer and the president quickly agreed that he had the need and requirements for such an honor. With this help he can now finish his first two years of college without the burden of debt, and it can be assumed that he will have the necessary qualifications to continue his fine work as he enters another institution to finish his B.A. work and then go on to seminary, aided by the Student Loan and Scholarship Department of the Board of Education.

Gordon Stapleton is another Marylander who is now attending Wesley. He, too, is employed as a student minister in the Peninsula Conference. For two years he has held a National Methodist Scholarship. Due to family obligations and college expenses, he could not meet the necessary financial requirements; but, with the additional $400.00 provided by this scholarship fund, he has been able to pay his college expenses.

Typical Cases

Both of these young men appreciate the help that has come to them in a moment of need. It is certain that these two cases are typical of many others throughout the nation. Everywhere students are being given financial help toward their college education. Without this aid, many would not be able to gain the goals which they seek. The Methodist Church can well be proud of the service it is rendering to young men and women everywhere and of the fact that, through these dollars, it is helping to build a stronger world for tomorrow.



Power From on High For You

by Mack B. Stokes
(Professor of Christian Doctrine)
Emory University

ON February 23, 1942, a strange thing happened. The famous Austrian writer, Stefan Zweig, and his wife committed suicide at their home in Petropolis, Brazil. Here was a man educated in Vienna, one of the cultural centers of the world. He traveled widely and had every chance to know the best and finest that had been thought and said and done. His books, widely read in Europe and the United States, secured for him an honored place among contemporary men of letters. After World War I, he devoted himself zealously to decrying the "lunacy of war." When Hitler's legions overran Austria in March, 1938, he and his wife sought refuge in Brazil where they hoped to carry on the good fight.

Stefan Zweig had stood for "sweetness and light," for reasonableness, for man's power to make his world a good one. But when he contemplated Europe's spiritual plight, and when he encountered wanderings, hardships, and all the trials attending the refugee, there was not in him the power to stand. So at the age of sixty he took the easiest way out: Cowardly suicide. Or was it the easiest way out? In one of the world's darkest hours he became a light that failed.

Why? Because he was a candle lighted from the fires of this world and not from the altar of heaven. Stefan Zweig's background and his resources, fine as they were, were not good enough. They cannot be our refuge and fortress; nor can they give us the light that shines steadily through the night. The tragedy of human history is *weak goodness.* Common civilities and politeness will not win the day.

The Basic Need

The offerings of the material world and of human culture, fine as they may be, can neither satisfy the deepest longings of the human heart nor empower it for the triumph of goodness in human affairs. We see written in large letters throughout the world a record of blunders, tragedies, miseries. We confront our little lives and behold written over every one of them the words, "and then cometh the end." A sense of meaninglessness and futility creeps upon us. The cold dead hand of cynicism seizes our souls and strangles their vitality.

To be sure, we carry on the day's work at factory, business, farm and home, but without zest. I am talking not alone about the bad boys of the world. I speak as well of us who are nice good people within the Church. In the majority of cases we Christian leaders have not found a way to water the deeplying spiritual desert within us. We are too much pleased with ourselves. We lack the sense of mission. We believe in God but know Him not. Thus, in effect, many of us act as though there were no God. So (though none may hear us) we cry out in despair with Nietzsche, who told us God is dead, "O eternal everywhere, O eternal nowhere, O eternal in vain."

What is the answer to this despair and consequent moral weakness of our day? Where is our strength before so formidable and pervading an evil? Only in a power greater and more gripping than the evil. Is not this the meaning of Pentecost?

We require the unseen power of goodness, the "power from on high" that stirred the apostles and others in the upper room. Look at Peter. He had neither that cultivation nor public recognition that justly came to Stefan Zweig. But, from Pentecost on, he went out into a pagan and unspiritual world with the love of God burning within him. He took a hard way out—martyrdom—but there was victory in his death, both for his soul and for the Kingdom of God. His light did not fail to shine in the darkness, for his candle was lifted high up to the altar of God and there was set aglow by the divine flame.

There is a striking contrast between us and those early Christians. We are "rich in things but poor in soul." They were poor in things but rich in soul. We do not so much as know that there is a Holy Spirit. To them it was the nearest and dearest of all realities. With all our resources we have ignored the only Ultimate Resource. In us are smoldering ashes. In them was the "undying

fire" of the Holy Spirit. Bewildered, confused, discouraged, we grope in spiritual darkness. They set out to win a world. Why the difference? We are obsessed with the visible, while they were possessed by the Invisible.

Let us look across the centuries to the first Christian Pentecost and see what we can learn. Picture the scene. The eleven apostles and others were together in an upper room in Jerusalem. The city was full of people because it was the time of the Harvest Festival of the Jews. But this small group shut out the rest of the world. They were together with one accord continuing "steadfast in prayer." For they remembered the words of their Lord, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." The promise of power was there. Then follows the story: "And suddenly there came a sound from heaven as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 2-4).

What Is Important?

How strange it all sounds to our modern ears! We must guard ourselves here lest we miss what is important. Some people have a genius for cleaving to the inconsequential and irrelevant. They have perverted Christianity by urging that we must speak in tongues and go through all manner of contortions. No! These early Christians experienced an unseen power and presence which they had not the language to describe. The fact was there, the Holy Spirit was present, but words to tell the story were not there. So the apostles did what all religious folk have done when God has touched their souls in an unusual manner. They resorted to analogies and figures of speech. It was *like* the rushing of the mighty wind; or it was *as if* tongues of fire sat upon each person. Some of them shouted for joy. And in the eyes of many they looked and acted like intoxicated people.

Shortly after the death of the celebrated French mathematician, Blaise Pascal, his valet found a piece of paper sewed in the lining of his coat. On it Pascal described his religious experience. He used the word "FIRE" to convey what he felt. It is not an adequate expression. For emphasis he wrote it in capital letters. Still it is not enough. Nor is there language anywhere on earth to tell of the love and power of God that is as surely felt by some as the warmth of the sunshine is by all. So let us have done with all that ferocious literalness of interpretation that clutches the letter but misses the momentous spiritual fact.

This fact is that there is an "unseen power of goodness" nearer to us than breathing and waiting to become the master-impulse of our souls.

What Is the Holy Spirit?

Saint Paul, with characteristic insight, wrote: "The Lord is that Spirit." (2 Cor. 3:17) The Holy Spirit is the Spirit of Christ. This saves us once and for all from any manifestations of religion that border on the magical and hysterical. For now we see clearly that when Pentecost becomes a reality for us we are formed after the image of Christ. He is the master-key that unlocks the meaning of the Holy Spirit.

In Jesus the love of God clothes itself in flesh and blood and moves in our midst. Behold His compassion for the multitudes! They were not attractive people. But He saw in them the children of the Father. Long before He ever heard the mournful cry of blind Bartimaeus, His heart was prepared to respond to it. That was *God* in Christ. Behold His faith in people! With every reason to give up hope in them, He held fast to the good that might reign in them. So even when He was almost alone in the world, forsaken by His countrymen and His disciples, and condemned by the religious leaders of His day, He still prayed while hanging on the cross, "Father, forgive them. . . ." And He saw in a dying thief a citizen of paradise. That was *God* in Him.

The Holy Spirit, then, is the Spirit of Christ. Look at Him. Think how He lived and died. Contemplate His dealings with people. Then know that the God who was in Him wants to remake us after His likeness. We are to yield ourselves to the sway of Jesus Christ. We are to allow His love and His righteousness and His wisdom to be the power that governs our every deed. This is the Holy Spirit in us. Or, if we prefer, it is Christ in us. With Saint Paul we can say, "It is no longer I that live, but Christ that liveth in me."

Just as naturally as the flowers bloom in the spring, so do the fruits of the Spirit issue from those whose hearts have come under the spell of Christ. These fruits are the only sure test whereby the world can judge of the genuineness of our experience. They are: "Love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." Were we to add another tha is implied in the above list, it would b wisdom. "By their fruits ye shall know them."

The pity of our lives—the pity o many fine, civil, polite people—is tha the good is "dominant today, disposed tomorrow," powerful at one point, weal at a thousand. Then comes Christ. And the struggling stream of goodness in u is swelled and empowered by the tida wave of a new sympathy, a new attach ment, a new allegiance. Now and now alone can this stream become a river that makes glad the heart of God and bears the commerce of the world. This is our hope. The angel of morality, so weak and frail, receives the strength to play a decisive role in human life.

No outward observances can do the job. Refinement, social position, and wealth do not obey the good without good people. Saint Paul tried the approach to goodness from the outside and it failed him. He who goes down that road will behold the skeletons of those who went before him. Only inward works of grace go deep enough to meet the needs of people everywhere.

How Does the Holy Spirit Work?

Always definitely, sometimes suddenly.

The work of the Holy Spirit is definite. One of the tragedies of our day is that in so many churches people seldom feel that Christianity does anything definite for them. We expect nothing definite to happen. And we get what we expect. It is just good to come together, sing a few hymns, listen to an undisturbing message, and then go home. But at that first Pentecost something definite did happen.

Either Christianity has a distinctive message or it has not. If the Church has nothing to give people but what is available through social clubs, recreational centers, cultural societies, and government, we must face that fact and act accordingly. If the orange has no juice, why bother to squeeze it? So we press for an answer to this question: What can the Christian religion do for you and us that nothing else can? What has it done for us that makes us any different from the next fellow we meet on the street? Can it offer us anything distinctive? If not, let us drink from other fountains, for this one has run dry. But if so, let us start preaching and teaching that gospel.

That unique gift of the Church is the triumphant news about the power of goodness, of God, in the lives of people. It is the story of Christ transforming individuals until love becomes the su-

preme passion. Love is the desire for the well-being of people. That love becomes the law of life. It is a love born in us by the Power that works within.

Has this happened in your life and mine? If not, may we seek, pray, and hope till our hearts are "strangely warmed." May we so center our commitment in Christ that we can join Saint Paul in affirming, "For me to live is Christ. . . ." He could say it because his former life had died and because Christ was alive in him. Goethe had it right when he said, "Die and come to life! for, so long as this is not accomplished, thou art but a troubled guest upon an earth of gloom."

The work of the Holy Spirit is not only definite, it is often sudden. Today sudden changes and sudden advances in the spiritual life are out of fashion. Everyone knows there is an important place for gradualness. Many things are learned only step by step. The processes of becoming real persons are often slow. The Holy Spirit works in the quiet, steady, gradual march toward maturity. All this we know. But there is another and grossly neglected fact about ourselves and God. Some changes can be wrought in an instant. Some advances can be made suddenly. Why insist upon years when in many matters God could act decisively now? Wrong desire (selfishness, maliciousness) can be displaced by right desire (love) in a flash. The spiritually cool may become warm by a swift intrusion of the Spirit of God. The spiritually immature may advance suddenly toward maturity.

Sudden Experience Real

No more damaging blow has struck Christianity from within than the stress in recent decades upon gradualness in Christian experience *to the exclusion or neglect of suddenness.* This emphasis takes away the sharp clear distinctions of the moral and religious life. It even leads many to want to by-pass the fact of Pentecost and the resulting driving power of early Christianity. It waters down Christian experience until it means little more than being a "good fellow." Thus, it cuts the nerve of religious vitality and courage.

Some of the greatest achievements of history have come swiftly. We all know what it is to have sudden insights and inspirations. "It never occurred to me before." "Now I see it clearly." "I've got it." "This is it." *"Eureka!"* Such expressions reveal how the mind often moves ahead by flashes of understanding. So is it in matters of our destiny. We drag upon a certain level for a while until suddenly some event, or a passage in the Bible, or in rare instances a sermon pierces us to the bone, strikes us between the eyes, and awakens us from our stupor. From that moment (or from such moments) we move onward to a higher plane.

We advance by a series of lunges, sudden insights, and impulsions, as well as by gradual movements of life processes within us. In high and holy movements the power of God swiftly takes hold of us and makes us wiser and stronger and more fruitful. We are immeasurably deepened in the Christian life. We are better armed to fight the battle for goodness in the world. Then, if the darkness ever descends upon us, confidently we cast our burdens on the Lord and hold fast to His goodness. And if the day does not dawn quite so soon as we hoped, we will let our faith be as an anchor that holds us through the stormy night. For whether calmly, serenely, or like the thunder, we know the dawn is sure to come.

The Proof

How do we know all this? We are dealing not in theories but in facts. We know because of the testimony of the saints. We know because of the presence of the Holy Spirit within us. If the light has shined upon us, will we return to the darkness? If we have been set free, will we go back into bondage? If we have been lifted and placed on higher ground, will we clamor for the valley of shadows?

The proof lies in Christian experience. Recently I made for my little son a Korean kite. It consists of five small bamboo sticks pasted to a rectangular sheet of paper with a large hole in the center. When I showed it to a visitor, he said, "It hasn't a tail and with that hole in the center it cannot fly." He was reasoning not from experience but from the armchair. I knew it would fly even better than our American kites because I had flown it. A man may be well trained in some branch of study, business, or the affairs of the home and still make foolish pronouncements about what can or cannot happen in the spiritual world.

What we speak of here as the working of the Holy Spirit has come to us out of long centuries of experiment in spiritual matters. We cannot disprove in the armchair what is verified in the laboratory of the human heart. The only way for you really to know is from experiments that lead to a mighty discovery in the laboratory of your own heart.

(This article is available from *Tidings* as a tract at $2.00 per 100.)

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Outline for The Upper Room-1954

As the result of a number of suggestions, the subjects to be used in THE UPPER ROOM during the year 1954 are given below. Most users of THE UPPER ROOM know that contributions for its pages are welcome and that a majority of the meditations published come in entirely unsolicited. Of course, the manuscripts received total many times the number that can be published, but every one is given careful consideration. Many are retained for possible use at a later date under a slightly different subject.

On the opposite page are some suggestions for those who wish to submit meditations. More detailed information is given in the folder, *What Makes a Good Meditation in The Upper Room,* which will be sent on request.

Manuscripts from laymen and laywomen are welcome also. Pastors are invited to pass this information on to those who they think might be able to write effectively for THE UPPER ROOM.

JANUARY-FEBRUARY

(Deadline for these meditations was April 1, 1953)

1. Week of Prayer
2. God Working in Us
3. Giving Until It Helps
4. Opportunities in Interruptions
5. Our Need of the Church
6. The Church's Need of Us
7. Brothers of Christ and of One Another
8. Prayer for Our Enemies

MARCH-APRIL

(Please send meditations to Editor by June 1, 1953)

1. Humbling Our Hearts
2. Lent: Faith in the Father's Mercy
3. Lent: Seeking God's Salvation
4. Lent: In Need of God's Strength
5. Lent: Obedience to God's Will
6. Lent: Faithfulness in Trials
7. Lent: The Way of the Cross
8. "O Death, Where Is Thy Sting?"
9. Our Victory through Christ

MAY-JUNE (Lay Witness Number)

(Please send meditations to Editor by August 1, 1953)

Laymen and laywomen only. State profession, trade, or business

1. Christ in Our Family Circle
2. The Faith of Children
3. Certainty in Belief
4. Responsibilities of the Believer
5. God in Our Midst
6. Joy in Worship
7. The Father's Care
8. Our Response to God's Love
9. Highlights in Moses' Life

JULY-AUGUST

(Please send meditations to Editor by October 1, 1953)

1. The Freedom Christ Gives Us
2. Great Questions Asked in the Bible
3. Testimony of the Psalmists
4. Great Events in the Book of Acts
5. Christ Speaks to Our Century
6. Dangers of Indifference
7. Salvation—a Gift Not Earned
8. "Be Ye . . . Perfect"

SEPTEMBER-OCTOBER (World Christian Fellowship Number)

(Please send meditations to Editor by December 1, 1953)

Meditations by citizens of the United States not considered for this number

1. Serving God with Reverence
2. Fellow Workmen for God
3. Thy Kingdom Come
4. Christ—the Way
5. Prayer
6. The Fellowship of Love
7. Thankfulness for Blessings
8. Faith
9. Lights in the Darkness (Reformation)

NOVEMBER-DECEMBER

(Please send meditations to Editor by February 1, 1954)

1. "I Love Thy Church, O God"
2. Forswearing Our Foolish Ways
3. Daily Dedication
4. "Now Praise We All Our God"
5. God's Word Is Our Light
6. Glad Tidings to the Poor
7. "This Is My Beloved Son"
8. "Come, and Worship"
9. The Gift of Self

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Answer: I will.

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Answer: I will.

Will you give reverent attendance upon the private and public worship of God and the teaching of the Word?

Answer: I will.

FULL MEMBERSHIP VOWS

Do you here in the presence of God and of this congregation renew the solemn promise and vow that was made at your baptism?

Answer: I do.

Do you confess Jesus Christ as your Saviour and Lord and pledge your allegiance to his Kingdom?

Answer: I do.

Do you receive and profess the Christian faith as contained in the New Testament of our Lord Jesus Christ?

Answer: I do.

Will you be loyal to The Methodist Church, and uphold it by your attendance, your prayers, your gifts, and your service?

Answer: I will.

Signed: . . . . . .

Date . . . . . .

1908 Grand Avenue **TIDINGS** **Nashville 5, Tennessee**

From Our Mailbag . . .

For some time I have been using the prayer for the day in our worship service on Sunday morning. Nearly every week the prayer for Sunday fits well into my plan for the worship service, so I duplicate it in the bulletin, and we use it as a unison prayer. It makes it seem practical and timely and I think it wins new users for THE UPPER ROOM daily in the homes.

—Methodist, Nebraska

We have been receiving THE UPPER ROOM in Spanish, but now we want to begin receiving some copies as well in English to use in our English speaking church here.

—Presbyterian Church, Colombia, South America

Our Woman's Society of Christian Service sends a copy of THE UPPER ROOM to the home of every church member, or constituent, to all the boys in service, to those in college or working away from home, and to a few outside our church that have shown an interest in it.

—North Dakota

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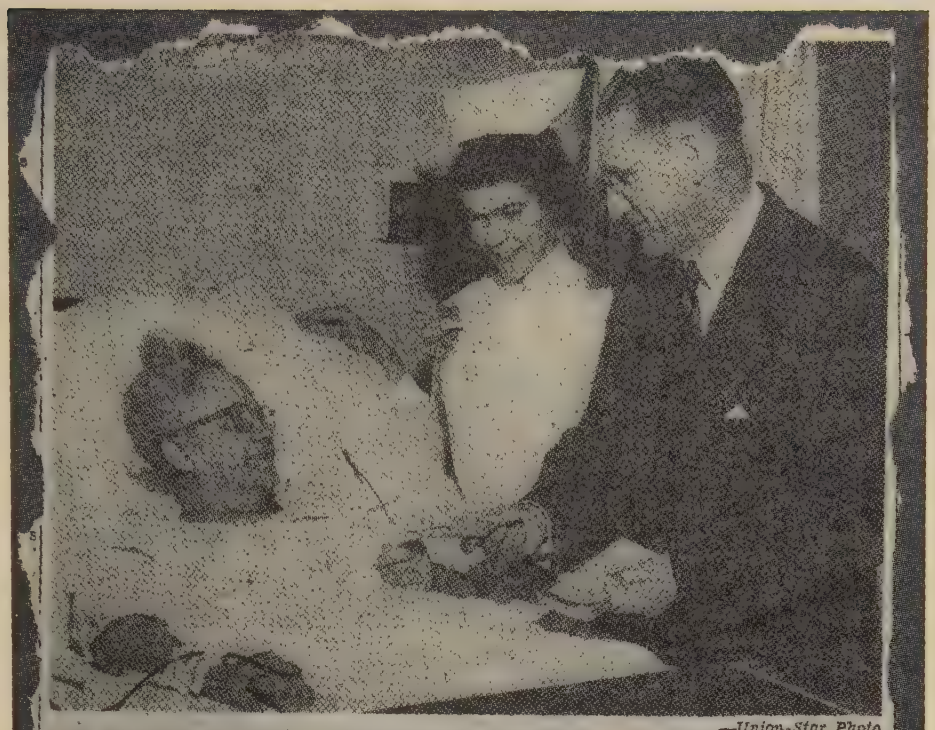

—Union-Star Photo

FAR FROM HOME and in a hospital bed, Mrs. Marguerite Poe of Washington, D. C., receives medical care through her right hand, while to her left hand comes spiritual help. The Rev. William T. Folprecht, right, Ellis hospital chaplain for week, will visit to Mrs. Poe frequently until she is released. Mrs. Clinton Christianson, the nurse, looks on. Mrs. Poe had been visiting in Fultonham, N. Y., when brought to Ellis Oct. 22. The Rev. Mr. Folprecht is handing her a copy of "The Upper Room."

Spiritual Comfort Brought to Patients

BY EDWARD N. MAIN

AN AMBULANCE siren breaks the stillness of the night air. The sleek vehicle, red light flashing, whirs up Nott St. and wheels into the emergency entrance at Ellis hospital.

Steady, experienced hands lift the injured or ailing onto a stretcher. Within minutes a patient is in a hospital room starting the struggle back to health.

Quick passage of time ends with the swift trip of the ambulance. After that, the minutes plod along, particularly for those who are far from home and friends.

This is the time when, if ever, a patient becomes discouraged, wonders if he'll ever leave the hospital . . . needs the spiritual aid the church.

The Schenectady Ministerial association and the Schenectady County Council of Churches realize this need. Ellis hospital also knows how spiritual support can supplement medical care. For this reason, the hospital grants special visiting privileges to ministers.

To provide this ministry to out-of-town patients, and to Schenectady and area patients with no church affiliation, the association and the council have set up a chaplain service.

The hospital gives pastors names, home addresses, conditions, religious preferences and other facts essential to a pastoral visit to a sick room.

The association assigns a member as Ellis hospital chaplain. The council provides funds for the inspirational booklet, "The Upper Room," which is left with each new [illegible]

Mrs. Lillian P. Friday, at the hospital information desk, provides the chaplain with a list of patients. These patients then become that chaplain's charges as long as they stay in the hospital. He includes them in his rounds of hospital calls on patients of his own congregation. He follows their condition, talks with them and fills their needs for companionship or spiritual nurture.

If the visiting chaplain senses that prayer would be welcome, he asks the patient if he would like to seek Divine help.

A pastoral call in Ellis hospital may require as much as two hours but the association considers this a community contribution and another way in which the ministers may serve mankind and their

—From the Union Star, Schenectady, New York

The Whitmell Church, of which I am THE UPPER ROOM chairman, uses the Parish Cultivation Plan. Every family receives a copy and all of the boys serving in the armed forces. One of our boys, serving in Japan, did not receive his copy on time and he wrote asking why he did not get it. He loves to use THE UPPER ROOM. It is wonderful how our people at home and in the service love to receive THE UPPER ROOM.

—Virginia

We did not begin by trying to increase our order—we wanted to "sell out" the copies we were getting. We had the ushers distribute them at the door as the people passed by. We had to order more copies. The next issue we had to double the original number. We tried the same idea with the adult Sunday School classes. Again there were not enough. Now we are using three times the former order. Make it easy for them to get their copies. That is our slogan, and it works.

—Methodist Church, Georgia

Never again in our lifetime will Pentecost and Aldersgate come on the same Sunday

Pentecost - Aldersgate Sunday

May 24, 1953

IN EVERY CHURCH

A Heart-warming Service that

— emphasizes Christian experience
— honors the Holy Spirit
— adds persons to the Church
— deepens the Christian fellowship
— sends persons out to witness
for Christ and His redeeming love

The first Pentecost came as a result of prayer

and of tarrying . . . waiting to be endued with power
and of obeying Jesus Christ, the Lord and Master

They were all there, and of one accord

Let every Methodist be present, expecting great
things of God, and willing to let them begin in him

"So let the love of Jesus come
and set thy soul ablaze"
—*Studdert-Kennedy*

Beginning on this Sunday The Methodist Church will seek to win

250,000 Persons for Christ

throughout the year 1953, honoring the 250th birthday of John Wesley

Let your church make a worthy start on this Sunday

HANDY ORDER BLANK

TIDINGS EVANGELISTIC LITERATURE

Quantity

For Your Observance of the Wesley Anniversary

Amount

_____ **Order of Worship for June 28, 1953** $2.00 per 100 _____
A complete order of service to be used in the local church in celebration of the 250th anniversary of John Wesley's birth.

_____ **Tell Me the Story of John Wesley** 10¢ each; 12 for $1.00; 100 for $8.00 _____
A fascinating, 24-page, 2-color pictorial booklet concerning Methodist origins in both England and America. Excellent for general distribution in your church and church school. Should be placed in every Methodist home.

_____ **Methodist Membership Card,** a 3-color identification card for your billfold. $1.50 per 100 _____

_____ **The Methodist Primer,** by Bishop Charles C. Selecman. A concise and popular account of Methodist history, doctrines, organization, and activities. Excellent to place in every Methodist home. 80 pages. 35¢ each; 12 or more, 25¢ each _____

(FREE: 6 copies of **The Story of The Methodist Church,** a dramatic service of worship based on The Methodist Primer, to any church which promises to use it. Write Tidings for your copies.)

_____ **The Beliefs of a Methodist Christian,** by Clinton M. Cherry. A 96-page book written to help every Methodist to clarify his beliefs and to understand the reasons for his faith. 35¢ each; 12 or more, 25¢ each _____

_____ **What Methodists Believe,** by the Methodist Bishops. 5¢ each; $4.00 per 100 _____
Clear, concise, conclusive, this 2-color, 16-page booklet contains the Bishops' classic declaration of faith.

_____ **What Every Methodist Can Do,** by Harry Denman. $2.00 per 100 _____
An instructive and inspiring leaflet emphasizing ways in which Methodists can deepen their spiritual life.

_____ **The Methodist Church,** by James S. Chubb. $2.00 per 100 _____
Discusses the origin, beliefs, and membership of The Methodist Church.

_____ **How to Join The Methodist Church,** by Karl F. Moore. $2.00 per 100 _____
Answers fundamental questions concerning membership in The Methodist Church and ways of uniting with it.

_____ **Why Join The Methodist Church,** by Howard B. Warren. $2.00 per 100 _____
Presents significant reasons for joining The Methodist Church.

_____ **Some Essential Methodist Beliefs,** by Robert G. Tuttle. A 12-page leaflet describing basic Methodist teachings. 5¢ each; $4.00 per 100 _____

For Your Pentecost Emphasis

_____ **Recapturing Pentecost,** by Halford E. Luccock. 15¢ each; 10 or more, 10¢ each _____
A 48-page book containing a series of studies for local churches to use.

_____ **My God and I.** A self-examination folder on Christian experience. 5¢ each; $4.00 per 100 _____

_____ **Order of Worship for Pentecost-Aldersgate.** Complete 8-page service. $2.00 per 100 _____

_____ **Power from on High for You,** by Mack Stokes. Discusses Pentecostal power. $2.00 per 100 _____

_____ **The Gift of the Holy Spirit,** by Luke. $2.00 per 100 _____
The scriptural account of Pentecost as translated in the Revised Standard Version of the New Testament. Should be given to every member and prospective member. 6 pages. 2 colors.

A 250th Wesley Anniversary Service in Every Methodist Church!

The June Tract of the Month

Do not write in this space

Quantity | Amount

_____ **The Lost Day,** by Elmer E. Helms — $2.00 per 100 _____
An eloquent appeal for the spiritual observance of Sunday

For Your Assimilation Program

_____ **I Will Uphold the Church,** by Homer J. R. Elford. The significance of good churchmanship. — 10¢ each; 6 for 50¢ _____

_____ **Self-Help for New Members,** by Ray W. Ragsdale. Practical aids to churchmanship. — 15¢ each; 10 or more, 10¢ each _____

_____ **Assimilating New Members,** by G. Ernest Thomas. A six-step program to guide new members into active membership. — 10¢ each; 12 for $1.00 _____

_____ **A Word to New Members,** by Bishop W. E. Hammaker. An excellent message on the meaning of church membership. — 10¢ each; 12 for $1.00 _____

For Your Emphasis on the Spiritual Life

_____ **The Holy Habits of the Spiritual Life,** by G. Ernest Thomas. — 35¢ each; 12 or more, 25¢ each _____
Describes the nature and practice of Christian habits.

_____ **Some Secrets of Prayer,** by Ray W. Ragsdale. — $2.00 per 100 _____
An 8-page leaflet describing prayer methods which others have found exceedingly helpful. Ideal for use at Prayer Meetings or in prayer groups.

_____ **Too Busy for God?** by Bishop Ralph S. Cushman. — $2.00 per 100 _____
A powerful appeal to "Give God A Chance" in your life.

_____ **Spiritual Life Evangelism Chart,** "Strengthen Thy Brethren," a new, enlarged Spiritual Life Turn Over Chart for instructing visitors. — 47 pages; $6.00 _____

_____ **How to Conduct a Spiritual Life Mission** — 10¢ each; 7 for 50¢ _____
A 16-page booklet outlining, step by step, the planning and operation of the Spiritual Life Mission.

_____ **Spiritual Life Covenant cards.** Order a sufficient number for the visitors and for use in all of the public services. $1.00 per 100 _____

_____ **Spiritual Life Cultivation cards.** For listing those who are to be visited. Order a sufficient number for every member of the church. — 60¢ per 100 _____

_____ **Spiritual Life Cultivation Agreement cards.** For those who are to visit. Usually 100 is sufficient. — 60¢ per 100; 50 for 30¢

_____ FREE descriptive folder listing other Spiritual Life Evangelism materials

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TIDINGS, 1908 Grand Avenue, Nashville 5, Tenn.

Please fill my order as checked. **Total Amount of Order** _____

( ) **Payment enclosed** ( ) **Charge to treasurer** ( ) **Charge to my account**

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Rev., Mr., Mrs., Miss **NAME**

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Number and Street **City,** **Zone,** **State** **Address**

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Church Treasurer

_____
Number and Street **City,** **Zone,** **State** **Address**

Date _____ **Order placed by** _____

Please sign, DO NOT TYPE, your name in the space provided above. We have had trouble in several instances in finding who placed orders.
Sorry, no orders on consignment.

Have You Registered for the World Methodist Convocation at Philadelphia?

An Invitation

The Upper Room cordially invites you to visit the recently consecrated Upper Room Chapel and the Grover C. Emmons Prayer Room in the new building at 1908 Grand Avenue, Nashville.

It is hoped that visitors or travelers passing through this section of the country will go out of their way to see the chapel and to share the experience of prayer and worship in this unique and beautiful chapel.

johnwesley'sanniversaryjohnwesley'sanniversaryjohnwesley'sanniversary

FOR AN EFFECTIVE OBSERVANCE OF THE 250th ANNIVERSARY OF JOHN WESLEY'S BIRTH

An Order of Service for June 28, 1953

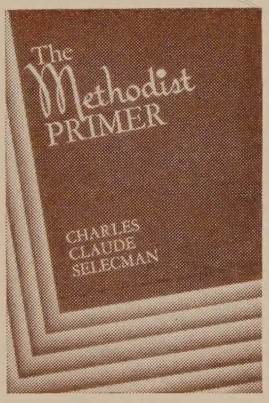
$2.00 per 100

This is a complete order of worship for local churches to use in observing the Wesley Anniversary. Provides historical background, employs Wesley hymns, and arranges the General Rules of The Methodist Church in a unique and helpful responsive reading. Should be used in every church, with laymen presiding in circuit churches where necessary. Let every Methodist church plan for a large ingathering on June 28.

TWO IMPORTANT METHODIST BOOKS

The Methodist Primer

35¢ each; 12 or more, 25¢ each



Revised and enlarged, this 80-page book presents a concise and popular account of Methodist history, doctrines, organization, membership requirements, and activities. Should be in every Methodist home.

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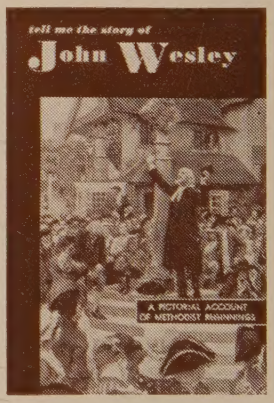

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